He hath loved us, and waſhed us from our ſins with his Blood

Apoc. 1. 5.

AN

INTRODUCTION

TO THE

Celebrated Devotion

OF THE

Moſt Holy Roſary.

To which is annex'd,

A METHOD of Saying it,

According to the FORM preſcribed by

His Holineſs Pope *PIUS* V.

Of the Holy Order of *Preachers.*

WITH

Some ADDITIONAL REFLECTIONS upon the MYSTERIES.

As a palm-tree in Cades *am I exalted, and as a roſe-plant in* Jericho. Eccl. xxiv. 18.

LONDON:

Printed for T. MEIGHAN, in *Drury-Lane.*

M DCC XXXVII.

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TO

Francis Tourville, Eſq;

OF

ASTON-FLAMVILLE, in the County of *Leiceſter*.

SIR,

THE motive of my inſcribing theſe few ſheets to your name, is not to entertain or harangue you with pompous pages, the ordinary ſubject of dedications; which I might juſtly fill to your honour, both

out of our *Engliſh* and *French* annals, in which your family ſhines through ſo long a ſeries of ages.

No; for this would be only to caſt an extrinſick reflection of light upon you: but 'tis ſomething that is ſtill more glorious, and more your own; your own intrinſick virtues, your inviolable loyalty, and immoveable adherence to God and his Church, in the midſt of an adverſe and frowning world; your diſtinguiſhed zeal, which fills your generous breaſt, as it did your pious anceſtors, in promoting the honour and glory of your religion; and your ſingular beneficence to all about you.

Yes, SIR, theſe are the things, and theſe ſo eminently your own, which command my modeſt acknowledgments.— Motives ſtrong enough to determine me, were I to ſuppreſs the grateful memory I owe to your generoſity, in encouraging this ſmall performance: which therefore, as it was firſt begun, and now appears in the world under your

your influence, flies as it were naturally to your protection; though indeed far inferior to the pious views you conceived in promoting it.

However, ſuch as it is, may I recommend it to your peruſal; hoping that in the hands of God and his bleſſed Mother, to whoſe honour it is humbly dedicated, it may be an inſtrument of ſome good; though in itſelf it be nothing.—And Oh! to this effect may Heaven bleſs your holy intentions, and breathe into my weak endeavours the breath of life!

Whilſt I ſhall not ceaſe to offer up my beſt vows to God for you; that he would long vouchſafe to you many glorious opportunities of doing good,—of contributing to the happineſs of your fellow-creatures. That ſo you may multiply numbers of poor advocates for you, at the day of Judgment; and have ſome ſhare with himſelf in the glory of acting ſo divine and God-like a part in the world; for which the

great ones of the earth may envy you, and the bleſſed God for ever applaud you! — as I humbly pray he may, who am,

SIR,

Your moſt obliged

humble Servant,

J. C. o. p.

THE

PREFACE.

MY deſign in preſenting you with this ſmall treatiſe, courteous reader, is to reſtore or revive in you ſome idea of the nature and excellence of the once flouriſhing, but now, alas! decayed devotion among us: I mean the heavenly devotion of the holy Roſary. *And I hope the want of ſomething better in this kind, may be a ſufficient apology for my attempting to ſupply it, as well as I could.*

I know eſſays of this nature cannot expect to meet with much encouragement from the age we live in, from the libertine ſpirit that is gone out into the world, debauched with prejudice, and undue apprehenſions of things. — They who are according to the fleſh, *ſays S.* Paul, *who have breathed the corrupt air, and imbibed the maxims of the world,* reliſh thoſe things that are of the fleſh . . . which is an enemy to God. *And again,* the ſenſual man perceiveth not thoſe things that are of the ſpirit of God: for to him they are folly, and he cannot underſtand them,

them, becauſe they muſt be ſpiritually examined.* — *They cannot enter into his head, he can have no notion of them.* — *The ill prevailing taſte, ſo generally complained of, can find no reliſh in them.*

And the reaſon is plain: for as colours, ſounds, and other ſenſible objects, can only be diſcerned by their proper reſpective ſenſes and objects of reaſon, by reaſon only; ſo the things which are of God, ſpiritual things, can only be felt and perceived by thoſe who are taught of God, *who are endowed and influenced by the ſame holy Spirit that revealed them.* —

But 'tis for theſe, and not for them I write: unleſs it be to tell them, if any ſuch ſhould chance to caſt here a contemptuous eye, that the world has always had its own, ſuch as the prince of the apoſtles and S. Jude *ſpeak of:* Who walk after the fleſh . . . and deſpiſe dominion, who fear not to bring in ſects blaſpheming . . . . forſaking the right way, — following the way of *Balaam* of *Boſor* . . . ſpeaking proud things . . . turned back from that holy commandment that was delivered to them, — railing againſt all things which they underſtand not . . . . foaming out their own confuſion.

And thus the Church has always been infeſted with ſuch ungovernable libertines, who pique and pride themſelves upon finding fault

* *Rom.* viii. 5. 1 *Cor.* ii. 14.

and

and criticizing; and who dare uſurp to themſelves a liberty to define and refine upon her judgment, and to turn her moſt ſacred ſanctions and practices into ridicule. But what ſhall we think of ſuch pretenders to wit, who ſhall dare to deſpiſe and vilify what ſhe approves? Is it not evident, that ſuch important mortals muſt think themſelves wiſer than the Church, and prefer their own poor narrow groveling conceptions before her's? — before her's, I ſay, guided as Chriſt promiſed by the Spirit of truth, *to* remain with her for ever, *even* into all truth.*

But, bleſſed be God! the ſound, the true believing part of mankind, have not ſo learned Chriſt: *they have fully imbibed the truth of that important rule of S.* John, He that knoweth God, heareth us; † i. e. *obeys and follows the paſtors of the Church; and had rather be taught by that illuſtrious champion of*

* S. *John* xiv. 16, 17. and xvi. 13.

† Firſt Epiſtle, *chap.* iv. *ver.* 6. where he gives us that great diſtinguiſhing rule whereby *we may know the Spirit of truth, and the Spirit of error:* the true Church of Chriſt, from thoſe who falſly uſurp the name. — Read it, and underſtand: *He that knoweth God, heareth us,* his apoſtles, whom Chriſt has ſent even as the Father ſent him, and our ſucceſſors, inveſted with the ſame authority, to govern his Church as long as the world ſhall endure. But *he that is not of God, heareth not us,* nor our ſucceſſors, but ſeparates himſelf from us, as many did even in the apoſtles time, and have not ceaſed to do to this day. — Judge now on what ſide the Spirit of truth muſt lie, on theirs who have always heard the apoſtles and their ſucceſſors down to our times, or on theirs who have not, who have ſeparated themſelves, *having not the Spirit.*

faith

faith S. Auſtin, *than by theſe mighty maſters, whoſe wild unruly inſolence he ſeverely chaſtiſes in theſe memorable words:* "*To diſpute of any thing that the whole* "*Church practiſes and obſerves throughout* "*the world, as tho' it ought not be done, is* "*moſt inſolent madneſs.**

And indeed if this negation was argument enough to S. Paul *againſt an abuſe,* the Church of God hath no ſuch cuſtom: *then certainly this affirmation* (è contrario) *the Church of God has ſuch a cuſtom, muſt needs be enough to authoriſe the uſe, and beat down the moſt hardened effrontery againſt it: eſpecially when, as in our caſe, ſo many apoſtolick decrees have been iſſued out, to protect this devotion ſo conſecrated, and reverenced by the whole Church of God, from the inſults of the mocker, and to ſubdue the ſcorner's tongue into ſilence. — I ſhall but mention one,* viz. *that*

Of Sixtus IV.† *the ſupreme vicar and repreſentative of Jeſus Chriſt upon earth, who after a full debate and mature deliberation of a council of nineteen cardinals,‡ defines and*

* Ep. 118. c. c.

† *Ea, quæ ex fidelium devotione, dat. Rom.* 1479. 4. *id. Maii, an. pont.* 8. And in another diploma, which begins: *Paſtoris æterni, dat. Rom.* 3 *kal. Jun.* 1478, he has almoſt the ſame words: as has alſo *Leo* X. *Paſtoris æterni, dat. Rom. prid. non. Octob.* 1520.

‡ Who not only delivered their ſentiments to his holineſs by word of mouth, but alſo publiſhed a particular letter,

and declares, that this godly and devout manner of praying, called the *Pſalter of the Virgin* Mary, to ſtop the mouths of ſome, *as he tells us*, that reviled and vilified it, both may and ought to be uſed by all the faithful: *expreſly commanding, that* no one ſhould preſume to oppoſe, reject, or tranſgreſs this bull of approbation: otherwiſe let him know, that he ſhall draw down upon himſelf the anger and indignation of almighty God, and of his holy apoſtles *Peter* and *Paul*.

Thus Sixtus IV. *at the ſupplication of the duke and dutcheſs of* Burgundy, — *to ſatisfy the devotion of the faithful, and to ſtop the mouths of thoſe* that ſpeak wicked things. — *Enough methinks to confound the inſolent into conviction, or at leaſt to ſtop the mouths of ſuch petulant cavilers. — Enough to give it ſanction and ſecurity, if the authority of the greateſt (againſt whom every rebellion is an open defiance to our ſoveraign Lord, whoſe perſon they repreſent, and by whoſe immediate power they act and reign) if the veneration of the wiſeſt, and practice of the holieſt have any ſway.*

Libertines and free-thinkers may act and think as freely as they pleaſe; they may

letter, which begins: *Glorioſus & excelſus Dominus*, to the glory of the holy *Roſary*, ſigned with their own hands, and ſealed with their own ſeals. — The original may be ſeen to this day in our convent of *Cologn*.

laugh

laugh and ridicule indeed, may teize and taint, and feed upon the poiſon they have ſpread: but they have not an arm as ſtrong as God's, nor can they defeat the deſigns of Heaven — Heaven did plant the roots thereof, and it filled the earth. The ſhadow of it covered the mountains, and the boughs of it the cedars of God. It extended her branches even unto the ſea, and her boughs unto the river.*

They may therefore cenſure us as they pleaſe, if they will not beware how haſtily they diſclaim, if they be not ſenſible to monition: but truth abideth and groweth ſtrong.... and liveth and prevaileth for ever and ever: *and in ſpite of them,* joy and gladneſs ſhall be found in it, giving of thanks, and voice of praiſe. *And as for our parts, we at leaſt have this encouragement from the mouth of God himſelf, to hear him, and not to fear their reproaches.* Hearken unto me, *ſays Almighty God,* ye that know righteouſneſs, the people in whoſe heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.†

* *Pſal.* lxxix. † *Iſai.* li.

CHAP.

CHAP. I.

Of the object of the holy ROSARY.

THE immediate object we fly to, in the devotion of the holy *Roſary*, is, under the almighty, all-glorious God, the bleſſed Mother of our Redeemer; who ſtands in the nobleſt relation to, and in perfection borders neareſt upon him; the moſt exalted of all his creatures, the flower, the top and crown of the whole creation. What a noble idea theſe paſſages of holy Scripture give us of her! --- *Of whom Jeſus was born who is called Chriſt.* ---- Promiſed of God, in the firſt promiſe he made to mankind immediately after the fall: *She ſhall bruiſe thy head* (the ſerpent's head) *in pieces*; ſhall

 ſubdue

ſubdue and vanquiſh the power of Satan, *viz.* by her moſt immediate co-operation with God in the wonderful myſtery of the Incarnation, by miniſtering her own virgin fleſh and blood, in which the Son of God lived and ſuffered for us. For as by both ſexes ſin enter'd into the world, ſo by both ſexes, tho' in a very different manner, as the holy Fathers obſerve, by the proper power and virtue of the Son, and by the immediate concurrence and co-operation of the Mother, the ſerpent's head was truly bruiſed in pieces, and we redeemed.

Foretold by the prophet: *Behold a virgin ſhall conceive and bring forth a ſon, and his name ſhall be called* Emmanuel; *i. e.* God with us, in our nature, in which he converſed among us.---Saluted by the angel *Gabriel*, in his ſolemn embaſſy to her from the court of heaven: *Hail Mary*, and pronounced *full of grace.*--- Proclaimed bleſſed above all women by the divinely inſpired S. *Elizabeth*, *Bleſſed art thou among women, and bleſſed is the fruit of thy womb.*--- Of whom the woman in the Goſpel cried out, lifting up her voice out of the multitude: *Bleſſed is the womb that bore thee, and the breaſts that gave thee ſuck.*--- And of whom the Holy Ghoſt propheſied by her own mouth: *Behold from henceforth all generations ſhall call me happy*, or bleſſed. As the holy

holy Catholick Church, * that great ſtanding Church of all ages, that moſt illuſtrious ſociety of men upon earth, has always done, and will not ceaſe to do, as long as the ſun and moon ſhall endure: jealous of her honour, and zealous to promote it; impatient, indignant to ſee it injured or affronted.

For no ſooner did ever any reviling hereſy crawl out of its native darkneſs into light, but ſhe immediately oppoſed herſelf, lifted up her voice, as ſhe was prefigured to do by the above-mentioned woman in the Goſpel, † cut off the vile abetters from her

* Which is one fold, and has always lived under one ſupreme ſhepherd upon earth, S. *Peter* and his ſucceſſors in the ſee of *Rome*, through a long uninterrupted ſeries of almoſt two hundred and fifty biſhops, for above ſeventeen hundred years, down from the Chriſtian Æra to this day.— To which, as we read in the *Acts of the Apoſtles*, the Lord added, *brought together*, and *multiplied daily ſuch as ſhould be ſaved:* and out of which have gone in all ages, even in the Apoſtles time, ſuch as would not accept of this great term of their ſalvation: *they went out from us*, ſays S. *John* in his firſt epiſtle, *but they were not of us: for if they had been of us, they would indeed have continued with us.* — And thus to go out of us, is, and has always been the diſtinguiſhing character of ſects and hereſies; but to have always ſtood, and to ſtand demonſtrably of herſelf, and never to have gone out of any, is, and always will be, the peculiar glory of the one only holy Catholick Church of Chriſt Jeſus; built upon a rock, impregnable, and proof againſt all her enemies.— *Whiſton*'s prophecy of the downfall of Popery (as they call it) which was the hope of ſome, but the fear of none, is now out; and the enlightened author has only gained the reputation of a falſe prophet for his pains.

† Venerable *Bede* upon that place.

communion, and ſpit them out of her mouth: as ſhe did for example *Helvidius* and *Jovinian* about fourteen hundred years ago, for denying her to be always, as ſhe is, a pure virgin: and as ſhe alſo did afterwards, in the following age, the execrable *Neſtorius*, in the oecumenick council of *Epheſus*, where ſhe was ſolemnly declared, as ſhe was always believed to be, Θεοτόκος, *Deipara*, the true and real Mother of no leſs a perſonage than the Son of God.

And Heaven confirmed the decree, and took a moſt exemplary vengeance upon the impious unnatural monſter, for attempting to rob the great Mother of God of ſo glorious a title; whilſt he, like another accurſed *Cain*, was forced to wander up and down in the horrid deſarts of *Thebaida*, his tongue being eaten up by worms, and rotting in pieces. --- What a ſpectacle of horror both to Heaven and earth! at once a moſt dreadful monument of divine juſtice, and a faireſt admonition to the foes of *Mary*.

And indeed as to the ſentiments of the Church, in regard to the great advantages which accrue to her children, from a true and ſolid devotion to the Mother of God, 'tis a thing ſo confeſſedly beyond all doubt, that it can bear no manner of diſpute; witneſs ſo many offices ſung to her praiſe, ſo many faſts and feaſts inſtituted to her Honour,

nour, ſo many churches and altars conſecrated in memory of her name, and ſo many confraternities, eſpecially the ancient archconfraternity of the holy *Roſary*, erected in a peculiar manner under her protection; ſo earneſtly recommended to the faithful, and ſo highly encouraged with all the privileges, graces, favours and indulgences the Church can confer upon it.

But had the Church, the glorious immaculate Spouſe of Chriſt, in which alone is to be found the true faith and worſhip of God, never given us any ſuch demonſtrations of her unerring ſentiments, reaſon itſelf, arguing from revealed religion, could, I am perſuaded, ſufficiently evince the dueneſs of our homage to, and the mighty bleſſings which may flow down upon us, from the Mother of mercy; as I ſhall endeavour to lay down in as clear and compendious a point of view, as poſſibly I can.

Thus, when *he who is the Mighty* ſo magnified her, even to ſuch a degree of eminence, that he ſeemed as it were to exhauſt the treaſures of his omnipotence,† and exalted

† Thouſands and thouſands of worlds more: more, endleſly more glorious Cherubims and Seraphims he can create, but *a greater mother*, ſays S. *Bonaventure*, l. 2. Spec. B. M. *he cannot create.* — Or conceive if you can a greater mother, than the Mother of God. — O amazing miracle! O unheard of prodigy! —The other creatures of the Almighty were the work of his fingers, but here he

 exerted

exalted her to ſo near a relation to himſelf, to ſuch an amazing height of the moſt tranſcendent dignity and glory, even to be the Mother of God, what reaſonable man can doubt, but that he would ennoble ſo diſtinguiſhed an object of his love, (of whoſe virgin-fleſh, and in whoſe ſacred womb, his only begotten Son, in majeſty equal to himſelf, in glory co-eternal, would vouchſafe to take fleſh) with ſuch a copious effuſion of all his divine gifts and graces, with ſuch an accumulated plenty of the moſt ſhining and conſummate virtues, as might equal and proportion the infinite dignity † and pre-eminence ſhe was raiſed to, above all created beings; to ſuch a degree as to outſhine them all in grace and virtue, as far as the real Mother of God outſhines in dignity the adopted children of God, as far as the moon outſhines the leſſer ſtars.

For did ever God create or exalt a creature, and did not adorn and qualify it proportionably to the ſtate or dignity it was made for, or raiſed to? and ſhall not every heavenly endowment, that can adorn created nature, be centered in *Mary?* --- Certainly

exerted the might of his omnipotent arm. *He hath ſhewn might in his arm*; as ſhe herſelf ſung, in whom it was ſhewn. S. *Luke* i. 51.

† *The bleſſed virgin* Mary, ſays the angel of the ſchools S. *Thomas of Aquin*, inaſmuch *as ſhe is the Mother of God, has a certain infinite dignity, by reaſon of the infinite good which is God.* 1 p. Q. xxv. ar. 6. ad 1.

if

if ever any creature was diſtinguiſhed as a peculiar object of the divine favour, *Mary* was that creature.--- To other Saints was given a part, but to her was communicated all fulneſs of grace:--- *Full of grace*, as an angel declared from Heaven.

Was ſhe then thus dignified with ſo divine a prerogative, than which no greater can poſſibly be imagined under God, and of conſequence with every higheſt degree of perfection, of grace and virtue, proportionably to her higheſt dignity, and ſhall ſhe not challenge our higheſt, our firſt honours in the order of creatures? --- Or aſſign me a more honourable creature: whom S. *Elizabeth* ſo honoured, as even to cry out in wonder and amazement: *whence is this to me, that the Mother of my Lord ſhould come to me!*

If the unalterable eternal laws of God and nature teach us, that honour is due to excellency, ſuperior excellency will always command ſuperior honour, and different ſpecies of excellency different ſpecies of honour. If temporal power or dignity be the object of our civil homage, ſhall not the ſpiritual ſupernatural excellence of *Mary* claim our religious worſhip? --- Are the temporal gifts of God to be honoured, and muſt we not revere his choiceſt ſupernatural gifts of grace and glory?

Is it then without reaſon, that the Church, the great miſtreſs, the unſhaken pillar and ground-work of truth, adjudges ſuperior honour and worſhip to *Mary*, (which ſhe calls *hyperdulia*) above other Saints? though as far inferior to the ſupreme honour and worſhip, which is due to the infinite uncreated excellence of the divine nature, as creature is to its creator; --- whoſe gifts only we honour in the creature, and conſequently refer all to the Creator.

With what face then could *Luther* ſay, * what ſo many blindly ſay after him, in ſpite of all truth, that the *Papiſts*, as out of the exceſs of his civility he is pleaſed to call us, deify the virgin *Mary*, and attribute omnipotence to her? --- hence all that inceſſant din, and loud outcry of idolatry, againſt all the evidence of demonſtration to the contrary. --- But God in his great mercy open their eyes!

Now, if the vigorous applications, the interceſſions and wreſtlings as it were of other Saints with God in prayer, even while they were converſant here below, were of ſuch aſtoniſhing power and efficacy at the throne of divine grace, as even to wreſt thunderbolts out of the hands of God, ready to be hurled at the heads of ſinners; if for inſtance the ſacrifice of *Noe*

* *Papiſtæ virginem Mariam Deum conſtituunt*, &c. In poſtil. ſuper Evangelium Incar. Dom.

aſcended

aſcended with ſuch agreeable ſweetneſs in the ſight of God, that he declared he would never drown the world a ſecond time; if the prayers and interceſſion of *Abraham* had diſarmed the divine juſtice, and turned away the fiery vengeance from *Sodom* and *Gomorrha*, had but ten juſt perſons been found therein; if the ſupplications of *Moſes* tied up the hands of God, and warded off the impending blow, when *the Lord ſaid to* Moſes: *Suffer me that my fury may be angry againſt this ſtiff-necked people, and that I may deſtroy them: And* Moſes *beſought the Lord for* Abraham, Iſaac *and* Jacob's *ſake, and he was pacified from doing the evil which he had ſpoken againſt his people.*

And if that they are now in glory, unſpeakably more amiable, nearer and dearer to God, and infinitely more ſolicitous for our welfare, and therefore more willing and able to help us; whom all the raviſhing joys of Heaven cannot divert, from being overjoyed at the converſion of one poor periſhing ſoul, from being ſo mightily concerned for our happineſs, as to ſhout for joy, in the midſt of all their triumphs, and fill the whole city of God with new acclamations: ---- *There ſhall be joy in Heaven over one ſinner that does penance:* And again, *there ſhall be joy before the angels of God over one ſinner doing penance:*

nance: * If, I ſay, that they are now in Heaven, in the higheſt favour and intereſt with God, and ſo mightily concerned about us, what will they not obtain for us? will they not, think ye, be continually attending to miniſter to the ſalvation of thoſe, who devoutly implore their favours and bleſſings, as *Abraham* did the angel's, in all their wants and neceſſities? †

If ſo then, what may we, or rather what may we not hope for, from our devotions to the queen of angels, the ſaint of ſaints, the ever bleſſed and moſt glorious Virgin *Mary*, the peculiar favourite and darling of Heaven, and conſequently the moſt powerful advocate for us, at the great tribunal of divine grace, at the footſtool of her Son: whoſe ſpotleſs life, during the whole courſe of her converſation upon earth, was a moſt exact pattern of every virtue. ---- The brighteſt example of the moſt unexampled purity and holineſs, of the moſt ardent and flaming charity, of the moſt perfect obedience, and profoundeſt humility, of the moſt amazing patience and reſignation to the will of

* S. *Luke* xv. 7, 10.

† If you would have eye-witneſſes, to vouch the wondrous ſtupendous things which have been wrought in honour of thoſe celeſtial courtiers, through their merits and interceſſions, read S. *Ambroſ. Epiſt.* 85. *Serm.* 99. and S. *Auſtin l.* 22. *de Civit. Dei, c.* 8. *et epiſt.* 137.---Can infidelity it ſelf doubt them?

God.

God. --- The faireſt monument of loyalty, fidelity, fortitude, courteſy and condeſcenſion: in fine, of every higher virtue and more diſtinguiſhed excellence and perfection, that could be ornamental to, or becoming the majeſty of the Mother of God. --- In whom we may admire the moderation of all human paſſions, and that under the ſevereſt trials, ſet forth to the very life, in all its moſt exquiſite and lively colours, and every virtue practiſed to all the height of perfection.

Think then how intenſe was every act of her virtues, how rapturous her devotions! incomparably more pleaſing in the eyes of God than all the homage of angels, than the accepted ſacrifice of *Abel*, than the meekneſs of *Moſes*, than the patience of *Job*, than the ſighs and lamentations of the prophets, than the labours of the apoſtles, than the ſufferings of the martyrs, than the mortifications and devotions of all the ſaints. --- *O moſt beautiful among women! --- Thou art all beauty, and there is no blemiſh in thee --- beautiful as the Moon, elect as the Sun.*

And now that ſhe is aſſumed into Heaven, from whom the very Seraphims receive new flames, to enjoy the immortal recompences which ſhe merited, and the higheſt preferments under God, veſted with royal robes, crowned with the brighteſt

eſt diadem of glory, and ſeated upon an imperial throne, like another *Bethſabee* next to her ſon, in quality of ſovereign queen of all creatures, above the goodly company of virgins and confeſſors, above the noble army of martyrs, above the ſeats of the patriarchs and prophets, above the thrones of the apoſtles, and above all the choirs of angels and arch-angels, *incomparably more glorious than the Seraphims*, as the holy Fathers expreſs it, *than all the ſupreme ſpirits of the celeſtial army, the miracle of the world, and the crown of all the Saints*; who willingly acknowledge her for their queen, and confeſs themſelves eclipſed and outſhone by her. *

And now I ſay, that ſhe is thus aſſumed into Heaven to reign with God among angels and glorified ſpirits, what will ſhe, who looks down with pity upon us, and regards us with all the tenderneſs and affection of a moſt loving mother, refuſe to aſk her Son for us, out of her peculiar favour with him? or what will ſo infinitely good and gracious a Son deny ſo dear a mother, out of his peculiar favour to her? when he ſhall behold this holieſt, lovelieſt creature upon her knees, with hands lifted up

* For as grace, according to the principles of true theology, is the divine ſeed, and charity, which flows from it, the meaſure of glory; ſo ſhe who excelled them all in grace and charity muſt neceſſarily eclipſe them all in glory.

to

to the throne of grace for us. --- Will he turn away her face, and deny what the wiſeſt of monarchs thought it behoved him in duty not to do? *my Mother, aſk, for it behoveth not that I turn away thy face.*

No, thoſe virgins breaſts that gave him ſuck, thoſe chaſte eyes which ſhed ſuch floods of tears for him, that fire of charity which enflames her heart towards him who died for us, thoſe deepeſt wounds which pierced her tender ſoul when ſhe ſaw her own fleſh, her deareſt Son expiring upon the croſs, thoſe ſtretched out arms which ſo often carried and embraced the incarnate God, and all her motherly care and concern for him in their flights and fears, whilſt he would be ſubject to her in this life, will now be ſo many tongues to plead for us, to incline and bend the Heavens in our favour: when ſhe ſhall pray for us, and our prayers ſhall (as I pray with the concurrent voice of all antiquity mine may) be perfumed with the ſweeteſt incenſe of her merits.

Could *Luther* then be ſo abandoned of his reaſon, ſo loſt to all that is ingenuous and modeſt, that he feared not to ſay: *I value no more the prayer of S.* Mary *than of any one of the people.* * O accurſed voice! O ſhocking blaſphemy! But why does he value ſo little the prayers of *Mary?* hear

* *Serm. de Nat. Virg. Mariæ.*

this

this mighty man of reaſon, and your ears will tingle. --- *Becauſe*, ſays he, *all that believe in Chriſt are as juſt and holy as ſhe.* -- Reaſon enough indeed to make any reaſonable creature, that had any remains of modeſty, bluſh for him. --- And he that can read this without horror, God forgive him!

But to have done with this great apoſtle of the reformation, and to relieve my aſtoniſhed reader, I ſhall tranſcribe a few ſentences from the eloquent mellifluous S. *Bernard*, worthy of ſo great and deſerving a benefactreſs. --- Hear then how this holy Father of the Church challenges the man, and bids him be ſilent of her mercy, that can ſay, her protection was ever wanting to him, when he humbly implored it in the time of need. " Let them be ſilent " of thy mercy, O bleſſed virgin! if " there be any who have not felt thy fa- " vour, when they craved it in their ne- " ceſſities." --- And in another place, how warmly he exhorts us to an affectionate devotion to her, to recur to her in all our adverſities, to look up to this ſhining ſtar, to this great light ſet up on high, to ſafegard and convoy us in our voyage through the ſtorms of this dangerous ſea.

" You, ſays this holy orator, you that " go floating amidſt the waves of this " world, if you deſire to eſcape the tem- " peſt, turn not your eyes from this north

" ſtar;

" ſtar; if the winds of temptation ariſe,
" if you are ready to ſtrike upon the rock
" of tribulation, look upon this ſtar, and
" invoke *Mary*. If the ſurges of pride,
" ambition, detraction or envy beat upon
" you, look on this ſtar, and call upon
" *Mary*. If the little barks of your ſouls
" --- are endangered through --- ſenſual
" vices, have recourſe unto *Mary*. --- In
" perils, anxieties and doubtful perplexities,
" think and call upon *Mary*; let her not
" be far from your mouth, nor abſent from
" your heart; and to obtain the favour of
" her prayers, leave not the example of
" her converſation. For following her,
" you are not out of your way, pray-
" ing to her you ſhall not be out of hope,
" thinking of her you ſhall not fail. If ſhe
" hold you up you ſhall not fall, if ſhe
" be your guide you ſhall not be weary,
" and if ſhe be propitious to you, you ſhall
" arrive at the haven of eternal felicity."
Thus the mellifluous doctor S. *Bernard*. *

And therefore the Church ſtiles her: *the tower of* David, *viz.* that myſtical tower of *David*, on which a thouſand ſhields hang, *i. e.* all kind of arms againſt all ſorts of enemies, and all kind of remedies againſt all kind of diſeaſes. --- Well then may we apply to her theſe words, as the Church applies them, *in me is all hope*, viz. a ſecon-

* *De Aſſumpt. Mar. Serm.* 4. & *Hom.* 2. *ſuper miſſus eſt.*

dary

dary not a theological hope, *of life and virtue*, to be obtained by her glorious interceſſion.

Here, among many other holy fathers and doctors of the Church, who in all ages have wrote panegyricks to her praiſe, I might quote the great angelick doctor and glory of the Church, that miracle of wiſdom and ornament of our order, S. *Thomas* of *Aquin*, who deſervedly ſtands in the place of many. --- But what need of human teſtimony, when theſe truths have been ſo frequently announced to us, by the loudeſt language from Heaven, by ſo many undoubted and unqueſtionable miracles, glaring and glorious in the eyes of the whole world, to the great joy and glory of the faithful: which they and only they can boaſt of, who have always been diſtinguiſhed under every law and diſpenſation, by the moſt ſignal interpoſitions of divine providence, in many wondrous events out of the ordinary eſtabliſhed courſe of nature. --- Powerful arguments of the truth, powerful to conviction, if it be not to eyes that ſee not, and to ears that hear not.

CHAP. II.

Of the origin of the holy ROSARY.

IN the beginning of the thirteenth age, about five hundred years ago, the peſtiferous

ferous hereſy of the *Albigenſians* (ſo called from *Albiga* now *Albi*) broke out in *France* in the territories of *Tolouſe*, moſt notoriouſly derogatory to the name of *Mary*. --- When providence rais'd up a champion, to oppoſe thoſe unnatural monſters, equal to ſo arduous and difficult a taſk: *viz.* that great and ſingular devotee of her's, noble by extraction, of the royal blood of the *Guſmans* of *Spain*, but nobler for the eminent ſanctity of his life, his heroick virtues, and apoſtolick zeal of ſouls, the glorious renowned S. *Dominick*.

Who was no ſooner apprized of their great indignities, inſults and outrages committed againſt the Mother of God, but immediately a holy indignation was kindled in his breaſt, which determined him to leave his native country, to come and attack them in their own dominions: in order to vindicate the honour of his injur'd patroneſs. --- Whilſt he was thus employed, in extirpating the hereſies and errors of thoſe her enſuriate enemies, the vehemence of his love and zeal, which abounded like the *Euphrates*, carried him to ſuch a height, as even to beg of God, that he might be thought worthy to lay down his life in the cauſe, and extinguiſh ſo raging a plague and peſtilence with his blood. And therefore, the better to accompliſh his vows, he undauntedly frequented thoſe very places, where

where he knew his moſt determined enemies lay in wait for him; who wondering at his intrepidity, aſk'd him one day what he would have done, had he fallen into their hands.

"I ſhould," anſwer'd the catholick hero, out of a longing deſire, and eagereſt thirſt after martyrdom, "have begged of you, "that you would not have diſpatched me "quickly, but limb by limb, and by de-"grees have hack'd me into pieces; and "then that you would have laid the chop'd "off members before my eyes to gaze up-"on, and laſtly having pluck'd them out, "you would have left my mangled body "to welter in its gore". --- O were not the ruffians, think ye, melted down before the flames of ſuch love! could their hearts hold, when they heard ſuch amazing expreſſions of his zeal? However, Heaven accepted the will for the deed, and diſpoſed of matters otherwiſe.

The Saint therefore, underſtanding the will of God, takes a new method; and to accompliſh more effectually the great work he came about, retires for ſome time into ſolitude, and earneſtly implores the aſſiſtance of his glorious Patroneſs. ---- And then, then it was ſhe graciouſly revealed to him the devotion of the holy *Roſary*, as a moſt efficacious means, quick and mighty through God, to the caſting down the

the ſtrong holds of ſin, of hereſy and error: with this monition, " thou ſhall admoniſh " my people, that it is moſt acceptable to " my Son and me. *

And now, fully inſtructed by the queen of Heaven, in this new heaven-found method of praying, and arm'd as it were anew with this heavenly weapon, he aſſumes freſh courage, appears again in publick, and returns into the field of battle: *he cries aloud, and lifts up his voice like a trumpet, to ſhew the people their tranſgreſſions, and the houſe of* Jacob *their ſins:* proclaiming every-where the devotion of the holy *Roſary*, and ſcattering as it were flames of fire and lightening about him in every word he ſpoke; *inſpired by the Holy Ghoſt*, † *and admoniſhed by the Virgin Mary.* ‡

Miracles accompany the preaching of the *Roſary*, ſays *Leo* X. --- S. *Dominick* preached it, and converted, as it was proved in the proceſs of his canonization above a hundred thouſand of the *Albigenſian* hereticks: ‖ beſides his thouſands and ten thouſands, which he reſcued out of the jaws of

* *Malvenda in chron. ord. ad a.* 1215. *c.* 19. ſee *Alan. de Rupe, part.* 2. *c.* 17.

† *Sixtus* IV. *Dum ineffabilia dat. Rom.* 30. *Jan.* 1586.

‡ *Benedictus* XIII. *lect.* 1. 2. *noct. off. SS. Roſarii.*

‖ Our right reverend F. *Vincent Bandelli* the xxxvith general of our order, in *Compendioſis Chronicis F. Prædicatorum*, and the reverend F. *Papebrochius* of the S. of Jeſus, in the Life of our S. *Catherine* of *Sienna.*

hell,

hell, and rais'd out of a ſea of mire. He drove out the unclean ſpirit, "deſtroyed "the luſt of the fleſh, as with ſpiritual ar-"rows," ſays *Gregory* IX. "he broke in "pieces the ſtony hearts of the ungodly: "he made hereſy and error to ſhake and "tremble, and the Church of the faithful "to exult for joy. *

Inſomuch, that in a ſhort time, to tranſcribe the words of *Pius* V. † "The faith-"ful being ſet on fire, and enflamed with "theſe meditations and prayers (of the "holy *Roſary*) begun to be changed into "other men: the darkneſs of hereſy be-"gun to vaniſh, and the light of the catho-"lick faith to ſhine out with greater "brightneſs."--- Nay, *Clement* VII. ‡ tells us: that "the inſtitution of the holy *Roſa-"ry* has been always ſalutary and profitable "to the world, and our religion, and that "out of the ſame many good things "have ſprung, and do daily ſpring: and "that hereby, both eccleſiaſtical and lay-"people, both men and women, have been "heightened to ſuch ardour of devotion--- "as not only to be honoured with diverſe "graces, but even illuſtrated with many "miracles too."---And theſe are the avowed effects of it in general: this the glorious

* *Fons ſapentiæ*, 3. Julii 1235.
† *Conſueverunt*, 27. Sept. 1569.
‡ *Etſi temporalium*, 1534.

origin

origin of the holy *Roſary*, as it comes handed down to us by the perpetual and conſtant tradition of our order. And if among clouds of witneſſes I quote a few, in atteſtation of the truth, I hope it may not be diſagreable to the reader.

John de Monte, * a faithful diſciple and companion of S. *Dominick* (as *Michael ab inſulis*, afterwards biſhop, reports his words, from his maſter *Alan de Rupe* of bleſſed memory) tells us, that "S. *Dominick* publiſhed the confraternity of the holy *Roſary*, that he converted many, and wrought many miracles by it." ---- *Thomas de Templo*, another contemporary author who died about the year 1280, quoted by *Alan de Rupe*,† ſays, "That the *Pſalter* of *Mary* was in great eſteem in S. *Dominick*'s time.

The learned *Cornelius de Snekis*, D. D. ‡ and vicar-general of all *Holland*, a ſingular promoter of this devotion in the fifteenth century, has theſe words: "We read (ſaith he) that S. *Dominick*, conſidering the little advantages he gained over the *Albigenſian* hereticks by his preaching, and complaining thereof to the virgin *Mary*, heard her ſay to him: Go preach my *Pſalter*, which conſiſts, &c. and thou

* *Quod lib. de fraternitate Roſarii, l. 5. p. 47.*
† *L. de Dignitate Roſarii, 1 par. c. 20.*
‡ *Serm. 10. de Roſario.*

"ſhalt

" ſhalt do much good among the people:
" which as a faithful ſervant he did....
" reaping great fruit," to a moſt amazing completion of her promiſes.

James Percin, a very learned author, of undoubted credit and integrity, in his deſcription of our convent of *Toloufe*, writes thus: " It is the firm and well-grounded " opinion of very many authors, that " when the city of *Muretum* lay in " the utmoſt diſtreſs, and the Chriſtian " faith was in danger, S. *Dominick* pro- " mulgated the holy *Roſary* with new fer- " vour; which the Mother of God had " revealed to him, before they came to a " battle with the *Albigenſian* hereticks. * " And this is the undoubted belief of the " whole city of *Muretum* to this day. " And to convey an eternal memorial " hereof to all ages, the firſt chappel of " the holy *Roſary* was erected in *Mure-* " *tum*, in the year 1213, in the pariſh- " church of S. *James*; as we may yet " read in old letters above the entry of the " chappel. --- Upon one ſide of the altar- " piece S. *Dominick* is painted with bended " knees receiving the *Roſary* from the

* Of the miraculous victory then obtained by the *Roſary*, the famous Church-hiſtorian *Abraham Browius* makes mention, and adds: that the count of *Monfort* with eight hundred horſe, and fewer foot, gained ſuch a complete victory over the whole numerous army of the *Albigenſians*, that the king of *Arragon* fell in the battle.

" Virgin

" Virgin *Mary* with one hand, and hold-
" ing a crucifix penetrated with three darts
" in the other.---On the other ſide of the
" picture is repreſented *Fulco* biſhop of *To-*
" *louſe*, and behind him *Simon* count of
" *Monfort* kneeling." --- And this is held with ſuch certainty, ſays this author, that no one doubts it.

Philip Bonanni, of the *Society of Jeſus*, in his catalogue of the equeſtrian and military orders, printed at *Rome* in the year 1711, and dedicated to his holineſs pope *Clement* XI. hath theſe following words: * --- " After the Holy Virgin had given the
" holy patriarch S. *Dominick* to underſtand,
" that it would be very acceptable to her,
" if he ſhould publiſh to the faithful the *An-*
" *gelical Salutation* with the *Lord's Prayer*
" (the number whereof ſhe preſcribed to
" him, called the *Roſary*) which he alſo
" did; and that it might be received with
" greater zeal, in the year 1209 he inſti-
" tuted an eccleſiaſtical knighthood, under
" the title and protection of the Holy Vir-
" gin of the *Roſary*. Theſe knights † wore
" a white and black croſs, with a little
" image of our Lady and the child *Jeſus*
" in the middle, reaching out the *Roſary*...

* *N.* 74. *Imag.* 74. *tit. eques S. Mariæ Roſarii.*

† Otherwiſe called *Fratres de Militia Jeſu Chriſti.* See *Bandelli de Caſtro*, general of our order, in *Tract. de Initio & Fundatione Regulæ... Fratrum de Militia J. C.*

" and

" and were obliged to ſay the *Roſary* for " their Office.

To confirm this account yet farther, we have the graveſt and moſt venerable authority of the *Roman* pontiffs to vouch for it: who never uſe to pronounce upon appearances of fact, but after a moſt diligent and careful examination of the truth, alike diſdainful of error, ſcorning alike all impoſture! --- Some of which I ſhall mark out, and refer my reader to, who unanimouſly aſcribe the holy *Roſary* to this original. --- *Sixtus* IV. in his bull *Paſtoris æterni* 3 *kal. Jan.* 1478. — *Leo* X. *Paſtoris æterni prid. Non. Octob.* 1520. — *Pius* V. *Conſueverunt* 17 *Sept.* 1569. — *Gregory* XIII. *Monet apoſtolus* 1573. *& dudum ſiquidem* 1575. — *Sixtus* V. *Dum ineffabilia* † 1586. — And *Benedict.* XIII. 1 *lect.* 2 *noct. off. divini Dom.* 1 *Octob.*

Nay, *Clement* VIII. (*Ordo Predicatorum* 1601) not only contents himſelf to ſay, that *S.* Dominick *inſtituted the holy Roſary*, but even points out the very time and place in which he firſt announced it, in the great metropolis of the Chriſtian world: " After- " wards S. *Dominick* inſtituted and pub-

† Where he likewiſe tells us, that this devotion was not only confirmed and promoted, but honoured alſo with many graces and privileges by *Urban* IV. who was choſen pope but forty years after the death of S. *Dominick*, and by *John* XXII. who was exalted to S. *Peter*'s chair *an.* 1316.

" liſhed

" liſhed the *Roſary*, in the ſame convent (of " S. *Sixtus* in *Rome)* in the year 1216.

And this I hope may ſuffice at once to aſcertain us of, and ſtamp upon our minds, the deepeſt impreſſions of veneration due to its Heavenly original. --- But he that will not be moved down by the power of ſuch authority, let him remember, that a loud laugh or a diſdainful ſmile is an eaſy cenſure, and equally the talent of every mocker; and beware, as S. *Paul* admoniſhes ſuch, leſt that come upon him which is ſpoken of in the prophet: *You deſpiſers, behold, and wonder ... for I work a work in your days, a work which you will not believe, if any one*, ſo many ſaints of men, *relate it to you.*†

And now it was about this time, when our bleſſed Lady diſtinguiſhed her favourite *Benjamin* S. *Dominick*, in ſo extraordinary a manner, that he began to lay the firſt foundation of the holy order of apoſtolick preachers: whoſe chief buſineſs it ſhould be, as it has always been, to wage a holy war like himſelf (conceived and brought forth in war) againſt hereſy and error, to encounter the enemies of the Church, that would demoliſh the vineyard of the Lord, to co-operate with the Son of God in ſaving the world, and to promote the devo-

† *Acts* xiii. 41.

tion of the faithful, by preaching, teaching, *&c.*

And Heaven ſeemed to countenance his deſign, and preſage ſucceſs: when his holineſs pope *Honorius* III. who approved and confirmed the order, directed his letters, by inſpiration as it were and prophecy, to S. *Dominick* and *his brethren-preachers*, after having altered the ſuperſcription ſeveral times. --- From which act of *Honorius* the order was ever after called, *Sacer Ordo Fratrum Prædicatorum, The Holy Order of Brethren-Preachers*; and known by this expreſſive motto of their arms, LAUDARE, BENEDICERE, & PRÆDICARE, *to praiſe, to bleſs, and preach.*

The order being now confirmed and approved of by the Church, S. *Dominick* and his brethren-preachers, after having ſo ſucceſsfully made their firſt eſſay, among the inhabitants of *Toloufe*, and the adjacent places, apoſtle-like diſperſed themſelves over the face of the earth: that ſo their lives might more fully expreſs their apoſtolick inſtitution, ſo honourable a name and motto. --- And thus animated with a noble emulation of treading in the foot-ſteps of their Divine Maſter, they *went about continually doing good*, and ſpending the whole courſe of their lives, like that of the ſun, in enlivening and enlightening the world.---And not unmindful from whence their firſt endeavours were

crowned

crowned with ſuch ſurpriſing ſucceſs, they carefully carried along with them their heavenly charter, the devotion of the holy *Roſary*; under the fulleſt evidence of the Divine protection attending them where-ever they went.

Whilſt the founder was yet living, and his companions, who had experienced the irreſiſtable charms, the mighty power and efficacy of this devotion, 'tis incredible with what zeal and fervour it was propagated, together with the piety which they themſelves had derived from its influence; and with what eagerneſs it was embraced by the people: ſo univerſally, even to a demonſtration of ſome powerful influence of univerſal authority reigning in it.

In their life-time they employed their utmoſt labours to improve and promote it, and at their deaths they bequeathed it to their children, and depoſited it with them, as a moſt ſacred legacy, infinitely more valuable than thouſands of gold and ſilver: with whom it hath remained ever ſince, as the genuine off-ſpring, and unalienable inheritance of the holy order of preachers.

CHAP. III.

Of the nature and excellence of this devotion.

THE devotion of the holy *Roſary*,† (ſo called from the beautiful mixture of the moſt heavenly divine prayers, which, like ſo many ſweeteſt flowers, ſeems as it were to reſemble a crown or garland of roſes) is a religious form of prayer, addreſs'd to almighty God, the ſupreme object of all our worſhip, under the patronage, and through the interceſſion principally of the ever-bleſſed and moſt glorious Virgin *Mary*: and therefore performed in a peculiar manner to her honour.

The Church in her *canonical-office*, and in the *Secret* of the *Maſs*, upon the firſt

† Sometimes it is called the *Chaplet of our bleſſed Lady*, ſometimes (to expreſs its various excellencies) the *Pſalter of our Lady*, from the one hundred and fifty *Angelick Salutations* which it contains, in imitation and lieu of *David*'s *Pſalms*: with this advantage above them, that in it are plainly and clearly ſet forth all the wonderful myſteries, which in them were only obſcurely decyphered and adumbrated. — And ſometimes it is called the *Beads*, from thoſe marks and notices, which have been invented for the more exact and regular performance of this devotion, to the honour of her, who is the *Myſtical Roſe*, as the Church ſtiles her in the *Litanies*; not every roſe, but as it is writ of her in the book of *Wiſdom*, *Plantatio Roſæ in Jericho*, *The Roſe of Jericho*; ſome of which, as ſome relate, blow into a hundred and fifty leaves, a lively emblem of the holy *Roſary*.

Sunday of *October*, defines it thus: " The " *Roſary* is a certain form of prayer, in " which we divide one hundred and fifty " *Angelick Salutations* (ſaying one *Lord's* " *prayer* before every *ten* or *decad)* into " fifteen *tens* or *decads*, devoutly medita- " ting upon ſo many myſteries of our re- " demption, which comprehend the life, " and paſſion and glory of Chriſt."—And ſhe ſtiles it *Sanctiſſimum Roſarium*, *The moſt holy Roſary*; and ſometimes *the moſt holy Pſalter of our bleſſed Lady*. Whence it plainly follows, that the *Roſary* is a mixed kind of devotion; as having not only a moſt ſacred form of words to expreſs itſelf in, but alſo the moſt moving and affecting myſteries to dwell upon in holy ſilence.

In the firſt place then it is mental or contemplative, whilſt we endeavour to heat and warm our hearts into ſuch a temper, and excite ſuch holy affections in them, as are ſuitable to the myſteries before us; --- the myſteries of the holy *Roſary*, thoſe inexhauſtible overflowing fountains of piety: which that great light of the world, and pillar of the Church S. *Dominick*, choſe out from among the more ſublime and abſtracted ones, as beſt adapted to all capacities, and moſt divinely framed, to enlighten and warm an attentive ſoul with heavenly fire, to exalt and ſpiritualize our affections, to purify our hearts, to heighten our minds

up to Heaven, and to keep a grateful remembrance of the great unſpeakable goodneſs of God towards us, lively and active, continually circulating in our ſouls, like the blood in our bodies. — And ſo to have him always fixed upon our minds, fixed in our hearts, who for our ſakes was fixed upon the croſs.

He knew, that motives to goodneſs are like magnets, always having the ſtrongeſt attraction when they are neareſt. And that the inviſible good things of the other world, whilſt thoſe of this are continually preſſing ſo cloſe upon our ſenſes, muſt needs appear extremely dim and faint at ſuch a diſtance, (which detracts from their real magnitude) and leave but little or no impreſſion upon our minds, unleſs they be drawn nearer by the light of a lively faith, and made familiar to us by the force of thought and reflection. He knew, that every impreſſion which is made upon our minds, as upon other things, muſt needs be in proportion to the force with which it is made, and the frequency with which it is repeated.

And therefore he would have us often think of our bleſſed Saviour, *Sæpe de Salvatore noſtro cogitemus*, as he uſed to ſay, and ſuffer no day to paſs over our heads without employing our thoughts upon thoſe ſaving truths, which open out ſuch raviſhing ſcenes to our proſpect. That ſo it might be

be as eaſy, under thoſe melting views before us, as otherwiſe it would be difficult, to maintain a fervorous correſpondence with God in prayer; that ſo the pomp and pageantry of this lower world might dwindle and die away into pitiable ſplendor, before the true and ſolid glories of the other; and that when the devil in ſecrecy ſhall tempt to ſin, thoſe thoughts of God, and his divine myſteries, which we have made familiar to us, might immediately recur, and open us out a way to eſcape the temptation, to break through and burſt the ſnare.

O how bleſſed in it ſelf, how bleſſed in its effects, would ſuch a familiarity with God be! — Hark how the holy Scriptures invite us to it! *O all ye that paſs by the way* (cries out the prophet *Jeremy* in the perſon of Chriſt) *attend and ſee if there be any ſorrow like my ſorrow!* —With what paſſionate expreſſions the bridegroom calls upon his beloved ſpouſe (every pious ſoul) to engage in this ſpiritual intercourſe with him, as we find them diſperſed throughout the whole book of *Canticles! Ariſe, make haſte my love, my dove.* — *Ariſe, my love, my beautiful one, and come: my dove, in the holes of the rock* (in the wounds of Chriſt) *in the hollow places of the wall.*

And again, with what incredible tranſport and rapture of ſoul ſhe mutually aſpires

after him! See how all the breathings of her heart, like ſmoke of accepted ſacrifice, fly directly towards him. — *Let him kiſs me with the kiſs of his mouth.* — *Draw me after thee.* — *We will run after thee in the odour of thy ointments.* — *A bundle of myrrh my beloved is to me.* — *I will ſeek him whom my ſoul loveth.* — *I adjure you, O daughters of* Jeruſalem, *if you ſhall find my beloved, that you tell him I languiſh with love.*

With what joy and ſatisfaction of ſoul the royal *Pſalmiſt* exerciſed himſelf in holy contemplation! — *I am delighted in the way of thy teſtimonies.* — *I will be exerciſed in thy commandments, and I will conſider thy ways.* — *I will not forget thy words.* — *With my whole Heart in the morning I will meditate on thee.* — *My ſoul hath cleaved after thee.* — *Thirſted after thee.* — *O Lord I have ſought after thy countenance.*

How ſtrongly the holy apoſtles S. *Peter* and S. *Paul* inculcate this duty! — *To arm ourſelves with the thoughts of what Chriſt hath ſuffered for us in the fleſh.* — *To give earneſt heed to the things which we have heard*; that they may not be thruſt out of our minds by the importunity of ſenſible things about us: — *To conſider the apoſtle and high prieſt of our profeſſion Jeſus.* — *To be mindful of our Lord Jeſus Chriſt.*

See with what reaſon and wiſdom then the never-enough applauded catechiſm of the

the council of *Trent* admoniſhes the paſtors of the Church, to exhort the faithful, and to excite their penitents to think often, to let no day paſs without thinking and revolving in their minds ſomething of the paſſion of Chriſt. — And thus the holy *Roſary* exerciſes us in the firſt place, in order to draw ſtrong and laſting draughts of its heavenly myſteries upon our minds, and to fill our ſouls, *as with the marrow and fatneſs* of devotion.

And then, when our hearts begin to burn within us, to blow up the holy fire, and fan as it were the flames of our devotion, it immediately breaks forth into vocal prayer. — *Our Father, who art in Heaven.* — *Hail Mary.* — *Glory be to the Father.* — The ſhorteſt, nobleſt, and moſt accepted prayers and praiſes, we can poſſibly ſend up to Heaven.

The Lord's prayer, which was taught us, and conſecrated by the ſacred mouth of the Son of God, who beſt knew what was moſt pleaſing to his heavenly Father, "comprehends in a few words," as S. *Auſtin* obſerves, * "in ſeven petitions, all "ſorts of prayer," every thing we aſk of God, either for ſoul or body. --- "If "you run through and ranſack all the "words of holy prayers, you will find "nothing but what is comprized in it." --

* *Tom.* 10. *Serm.* 182. *de Orat. Dom. & Ep.* 121.

" A ſhort epitome, as the ancient *Tertul-*
" *lian* calls it,* of the whole Goſpel."---
" And he that prays not (ſays S. *Cyprian*,†)
" as Chriſt hath taught us," *i. e.* according to this heavenly method (in which we can never enough admire the divine wiſdom, which ſhines through every part, and qualifies the profoundeſt myſteries with a moſt amazing facility, brevity and ſweetneſs)
" is not eaſily heard."

And as to the angelick ſalutation, another eſſential part of this devotion, what can be more pleaſing to God, what can be more ſweet and comfortable to fallen men, or be repeated with greater advantages to the ſoul? while we devoutly congratulate the happineſs of our bleſſed Lady, and give her joy: --- *Hail* Mary *full of grace, our Lord is with thee:* while we humbly adore the great God with the higheſt honour of praiſes, benedictions and thankſgivings, for the ineſtimable benefit of the incarnation, which was wrought in her, for our ſakes.-- *Bleſſed art thou among women, and bleſſed is the fruit of thy womb.*

" The Heavens laugh, ſays S. *Bernard*,
" the angels rejoice, the diſmal abodes of
" hell tremble, and the devil flies away,
" as often as I devoutly ſay, *hail* Mary.---
" Devotion muſt overflow, ſays our bleſſed

* *L. de Orat. c.* 1.
† *Serm.* 6. *de Orat. Dom.*

" *Alan*

" *Alan de rupe* * . . . and hearts be melted " down with the love of God. . . . as often " as we ſay, *hail* Mary. ---- It conſiſts of " a few words, continues he, but full of " divine myſteries, full of efficacy. It is " ſweeter than hony, and more precious " than gold . . . an overflowing fountain " of all heavenly ſweetneſs, to the pure " lips of the frequent devout repeater." --- And how indeed can we reflect upon ſuch a miracle of love and condeſcenſion, as is here expreſſed, and not be rapt into extaſies of joy and admiration? bleſſed Jeſus, what hearts do we carry about with us, if we are not touched and affected with it!

To this divine form of praiſe, which S. *John Chryſoſtom*, and S. *Baſil* placed next to the Lord's prayer in their liturgies, † the Church of Chriſt has added her petitions: *holy* Mary *Mother of God, pray for us*, &c. " Of whoſe moſt excellent merits " with God, and moſt ſincere good-will " of helping us, none but impious and " wicked men can doubt." ‡ --- O let us therefore earneſtly *contend for the faith, and as we have heard from the beginning, walk in the ſame.* --- Let us rejoice, as S. *John Da-*

* In *Pſalterio D. Virg. c.* 70.

† As *Proclus* biſhop of *Conſtantinople* witneſſes, who flouriſhed in the beginning of the 5th age. See *Carthagena*, tom. 3. l. 16. *hom.* 1. *p.* 242. *col.* 1.

‡ Says the Catechiſm of the council of *Trent*, part 4. n. 6.

maſcen

maſcen invites us,* whoſe voice is the eccho of all antiquity, and cry out with the angel *Gabriel*, ſinging without ceaſing, *hail full of grace.*

Now if ſuch be the excellence of every part, what pen ſhall deſcribe the complicated beauties, the myſterious harmonious order, and connection of the whole goodly œconomy. --- The ſweeteſt incenſe, next to the holy ſacrifice of the Maſs, we can burn to God. And I think I may take upon myſelf to ſay, that there are few, but very few, with whom the devotion of the holy *Roſary*, ſo perfective of all piety, does not reliſh. --- It ſeems to have ſomething of the nature of manna in it, with which the *Iſraelites* were fed from Heaven. For as manna, nauſeous and light food to the evil, but full of ſweetneſs to the heavenly minded, had the peculiar quality to contain the variety of every taſte that was fancied in it; ſo the holy *Roſary* comprehends in itſelf the quinteſſence and variety of all prayers, of mental and vocal prayer, of petitioning, praiſing and thankſgiving.

Here we may cry out with the royal pſalmiſt: *with my voice have I cried to our Lord... with my voice I have prayed*; --- and with S. *Paul: I will pray in the ſpirit, I will pray alſo in the underſtanding.* --- And how well pleaſed our heavenly Father is

* *Serm. de dormit. B. Mariæ.*

with

with ſuch, we have the words of his own Son for it: *the Father alſo ſeeketh ſuch to adore him. God is a ſpirit: and they that adore him, muſt adore in ſpirit and truth.*

Again, the *Roſary* is moſt divinely accommodated to every capacity. It is both eaſy and ſublime, plain and full of myſteries. It is a ſea full of ſhallows, where the lamb may wade, and full of depths for the elephant to ſwim. ---- It is like a tree, ſays the arch-biſhop *Revenius*, in whoſe higheſt boughs the fowls of the air may make their neſts, *i. e.* the moſt illuminated underſtandings may repoſe and loſe themſelves in tranſports, and the leſs enlightened in its middle or loweſt branches.

'Tis a preſent remedy in all adverſities, a ſpiritual weapon, not like the ſling of *David*, charged with little ſtones taken out of the torrent, but with angelick ſalutations brought from Heaven: ready at hand upon all occaſions, at all times and in all places, at home and abroad, in the Church and on the road, by ſea and by land, walking, ſtanding, kneeling, or in any other decent poſture of the body, ſo the mind be but lifted up to God, *who dwelleth in the Heavens*, and to the glorious Virgin *Mary*.

And thus methinks its own native beauty, its amazing univerſality, its raviſhing ſweetneſs, and moſt excellent contrivance, demonſtrate and ſpeak it to be the product

duct of a more than human wiſdom : --- the immediate product, as it is, of Heaven.

If our bleſſed Lord then has moſt ſeriouſly and ſolemnly declared to us : *if you aſk the Father any thing in my name,* * *he will give it you* ; how ſhall we not obtain what we aſk, not only in his name, but in his own words, and in thoſe which were inſpired by the Holy Ghoſt : and that according to the divine order, and number they were deliver'd to us, by the virgin hands of his bleſſed Mother.

When he ſhall look thro' the clouds, and behold us upon our knees with hearts full of him, ſending up our holy deſires to the throne of grace, ſometimes under the joyful, ſometimes under the dolorous, and ſometimes under the glorious views, which the myſteries of the *Roſary* open out to us : *Our Father*, &c. when he ſhall daign to look down from heaven and ſee us with pleaſing eyes, devoutly employed in the higheſt imitation of his bleſſed above, joining with them, and doing here what they are doing there, † congratulating his bleſſed mother,

* And according to the other rules, which he himſelf has preſcribed us : in faith believing, fervently, importunately, inſtantly, and without ceaſing. --- And again : *if you abide in me*, as living branches engrafted into the vine, *and my words abide in you, you ſhall aſk whatſoever you will, and it ſhall be granted you*, S. John xv. 7.

† *Having harps and viols full of odours, which are the prayers of the ſaints, caſting down their crowns before the throne.*

mother, *hail Mary*, rejoicing in praiſe and benediction to God, *bleſſed is the fruit of thy womb:* and aſcribing all glory to the all-glorious Trinity, *Glory be to the Father*, &c. as we do in the doxology of the Church, at the end of every decad. --- How I ſay ſhall we not obtain what we aſk? when the vital breath of thoſe ſweeteſt accents, *the ſmoke of the incenſe of our prayers, ſhall aſcend up before God from the hands of* Mary: when we ſhall pray to her, and ſhe ſhall pray for us, and offer up our prayers to God, as S. *John* in a viſion ſaw an angel do, *upon the golden altar which is before the throne*, for us.

Do our foes object to the preciſe number, and mixture of thoſe prayers, and cenſure the holy practice of ſuperſtition? *Theſe things have ſome thought, and have erred*, to uſe the words of the wiſe man, *for their malice hath blinded them.* But do not they know, to ſay nothing of the myſterious ſignifications of the numbers, *that all things whatſoever our Lord would, he hath done in Heaven and earth*, and that he has *made all things in number, weight and meaſure.* --- Will they

throne. --- Day and night ſaying: holy, holy, holy Lord God Almighty. --- Glory and honour and benediction unto him, that ſitteth upon the throne. --- Salvation to our God, --- and to the lamb. --- Amen, benediction and glory and wiſdom and thanksgiving, honour and power and ſtrength to our God for ever and ever. Apoc. iv. 5, &c.

aſk

aſk of God, why he created preciſely nine choirs of angels, and divided them into three hierarchies? why one ſun and ſeven planets, or why he adorn'd the firmament with ſo many ſtars preciſely?--- What folly to queſtion at ſuch a wild rate! has it ſo pleaſed Heaven, and is it ours to quarrel with the Wiſdom of its ordinances?

Do they object againſt the frequent repetitions in this devotion? they do, but againſt the unanimous voice of all antiquity. *Lactantius*,* preceptor to *Criſpus Cæſar*, who flouriſhed above 1400 years ago, long before the objectors were ſo much as known, or heard of in the world, writes expreſly in vindication of ſuch repetitions--- *If it be very good to do it once, how much more to do it oftner ..... Religious men have their name* à Relegendo, *that is, becauſe they often handle with diligence*, revolve, repeat *and read again thoſe things which appertain to the worſhip of God.* --- What do not *Palladius*, *Socrates*, *Sozomenus*, &c. write of certain determined numbers of prayers, which the ancient chriſtian ſaints exactly perform'd every day? We read of ſome who uſed little ſtones to determine the number.

Beſides, I am really at a loſs to think, whether repetition and importunity, or the duty of prayer itſelf is more preſſed upon us. --- The holy *David* in the 135th *Pſal.*

* *L.* 4. *Divin. Inſtit. c.* 28.

repeats

repeats no leſs than 27 times the very ſame words: *becauſe his mercy is for ever:* and in another theſe words, no leſs than 10 times: *praiſe the Lord, praiſe him.* --- Nay repetition is the exerciſe of the bleſſed in Heaven, as the evangelick prophet, and the beloved evangeliſt heard them crying out, day and night without ceaſing: *holy, holy, holy.* ---- The blind-man in the Goſpel reiterated the ſame words: *Jeſus Son of* David *have mercy upon me.* --- And did not our divine Maſter himſelf, when he ſeem'd to pray with the greateſt fervour, *pray the third time, ſaying the ſame words?* --- And will they after this object to the repetitions of the *Roſary?*

Do they except againſt ten *hail Mary's* for one *our Father?* They do, imagining it derogatory to the dignity of the prayer of our Lord, and his divine perſon. --- What ſpecious trifling! Does the Church ſay more Pſalms of *David* than *our Father's*, and the doxology oftner in the canonical Office? ſhe does, and no body I ever heard or read of objected to it. Why then will they cavil here? ---- Sure they do not reflect, that as the Son is the author of the *our Father*, ſo the Holy Ghoſt is the author of the *hail Mary*; and that God is equally honoured in both, there in petitioning, here in praiſing and thankſgiving.

'Tis

'Tis urged, that we honour the Mother more than we do the Son. O ignorance! O falſhood! --- why? becauſe we ſay ten *hail Mary's* for one *our Father*. Sure the objector never read the *hail Mary*, or he never had objected this. For as often as we congratulate and bleſs the Mother, do not we praiſe and bleſs the Son too? *bleſſed art thou among women, and bleſſed is the fruit of thy womb Jeſus.* ---

And is it not upon the Son's account, whom we honour infinitely more than the Mother, that we honour her, as often as we celebrate the joyful memory of this amazing myſtery of his incarnation: from whence ſuch ſtupendous favours, all heavenly bleſſings flow down upon us. Can we then repeat the memory of ſo great a mercy too often? or can we do it without ſpeaking of *Mary?* --- Is it poſſible then we ſhould grudge to ſay ten *hail Mary's* for one *our Father*. -- O unnatural degeneracy! ungrateful, unkind that we are! if we will not thus bleſs and praiſe the Lord, with his bleſſed Mother, in return to ſuch unheard of overtures of mercy and kindneſs to us!

But ſuch cavils as theſe are only the effects of ignorance, and will upon the balance be found lighter than vanity. --- They cannot weigh againſt the authority of the Church, nor effect any thing but weakneſs and mere infirmity.

CHAP.

CHAP. IV.

Of the confraternity of the holy ROSARY.

THO' we are all members of the ſame myſtical body of Chriſt, *who hath made us worthy to partake of the lot of the ſaints in light*, one ſociety of men, one communion, one houſe, one fold, one flock under one ſupreme paſtor, and conſequently partakers with one another, of all the common prayers, faſtings and other works of piety, in the great communion of ſaints; according to that of the 118th *Pſalm, I am partaker of all them that ſeek thee, and keep thy commandments.* Which S. *Ambroſe* explains thus: "As we ſay, "that the member is a partaker of the "whole body" (and the body of the good offices of every member) "ſo is he that "is a partner with them that fear God."

Yet in particular devotions, and acts of ſupererogation, which we are not in bounden duty obliged to, there both may be, and really is a ſtricter communication and alliance, more particular fellowſhips and ſocieties, under the univerſal conduct and oeconomy of the Church: among thoſe who aſpire after more eminent degrees of a holy life, who deſire to live more to the glory of

of God, and the improvement of their ſouls, in a regular courſe of devotion.

For as in temporal kingdoms under the ſame univerſal government, we ſee erected particular academies of the learned, ſocieties of merchants, ſodalities of mechanicks, &c. to the great improvement of arts and ſciences: ſo in like manner under the ſame general communion of the Church, we find devout perſons huſbanding the time, which others throw away upon the idle impertinences of life, flowing into particular ſocieties, enrolling themſelves like ſoldiers under one banner, and obliging themſelves to certain rules, wiſely adapted to the nature of the inſtitution; to their like proficiency in the great art of a holy life, in the ſcience of the ſaints, and the way of virtue.

And indeed, what can be imagined more conducive to the obtaining this end, than ſuch a coalition in holy friendſhips, than mutual prayer and interceſſion for one another? Was it not by this means, that the primitive Chriſtians extinguiſhed in themſelves every ill-natur'd paſſion of hatred, ſpite and envy; and ſupported their mutual love for one another, even to the aſtoniſhment of the heathen world, far beyond every thing that had ever been praiſed or admired in human friendſhip?

And

And therefore our holy father S. *Dominick*, that great admirer of S. *Paul*'s precept, --- *love fraternity*, or brotherhood, would bring thoſe holy acquaintances again into faſhion, reſtore fraternity to its primitive ſplendor, and make us become again the wonder of the world: as he effectually did, where-ever he planted this heavenly vineyard.

He knew moreover, that it could not but be a great encouragement in the purſuit of virtue, to have companions, --- companions eminent for piety: through whoſe prayers and merits, ſuch pardons and bleſſings are granted, as would not be obtain'd by men of leſs piety and perfection. — *He is a prophet*, ſays Almighty God, ſpeaking to *Abimelech* concerning *Abraham*, *he ſhall pray for thee.* — And again, *My ſervant* Job *ſhall pray for you, for him will I accept.* — And do not we know, that great, very great without doubt is the power of example, of ſuch edifying examples as we communicate with here in every good work. Example we know carries as it were enchantments along with it, and can make of us what kind of men it pleaſes. —To be a coward among heroes is a thing almoſt impoſſible: their very converſation inſpires us with courage, and makes us aſhamed of degenerate behaviour. — To join in league, and to go hand in hand with them,

them, breaks the difficulty, and removes every imagined lion out of the way.

And theſe are the reaſons, why this devout chaplain of our bleſſed Lady not only introduced the devotion of the holy *Roſary*, but alſo judged it expedient to erect a confraternity * of the ſame: both to preſerve it for the future, and to render it more efficacious in itſelf, by the united force and concourſe of many: in imitation of the ancient friendſhips of Chriſtians, uniting and cementing their hearts by a mutual communication of prayers, and thankſgivings to God for one another. *You alſo aſſiſting us by your prayers for us.* †

For, *if*, ſays our Bleſſed Saviour, *two of you ſhall agree together on earth, about any one thing they ſhall aſk, it ſhall be granted them of my Father, who is in Heaven. For where two or three are gathered together in my name, there am I in the midſt of them.* ‡

* Of which we meet with very early mention in the bull of *Alexander* IV. *Splendor paternæ gloriæ, dat. Anagni* 10. *Kal. Feb.* 1259. but 38 years after the death of S. *Dominick*, directed *to his beloved ſons the rectors and brethren of the confraternity of the holy virgin* Mary *in* Placentia. --- In which he praiſes the *ſalutary inſtitution.* --- *deſires it ſhould be continually promoted more and more*, and grants indulgences to thoſe who ſhall hear high-maſs, and the word of God once a month with reverence, in the Church of the *Dominicans*; in memory of the holy virgin. --- D. *Peter Maria Campius* Canon of *Placentia* has the bull at large, in his Church hiſtory, writing upon the year 1259.

† 2 *Cor.* i. 11.

‡ *Mat.* xviii. 19, 20.

And

And indeed if the joint agreement of two or three be of ſuch force, to render our petitions effectual, what ſhall we ſay when hundreds, thouſands, nay almoſt an infinity of people throughout all the regions under Heaven, jointly ſubſcribe to maintain a holy correſpondence by mutual prayers for one another; and for this purpoſe to ſend up their requeſts to Heaven, — in the heavenly devotion of the holy *Roſary*.

The number will undoubtedly add very much, in order to obtain the deſired effect. The more numerous the petitioners are, the greater force, proportionably ſpeaking, will the addreſs carry with it. — *The prayers of many*, ſays S. *Thomas* of *Aquin*, *are more eaſily heard.** — *And if the continual prayer of one juſt man availeth much*, as S. *James* tells us, what will not the prayers of many bear away. God by a voice from Heaven could not announce it more efficaciouſly, than he has done, by ſhewing us how willingly he hears, how wonderfully he delivers, and how bountifully he rewards thoſe that ſeek him, in the confraternity of the holy *Roſary*.

If we aſk of *Gregory* XIII. when the formidable fleet of the *Turks* was beaten at *Lepanto*, he will tell us: upon the firſt *Sunday* of *October*, when the confraternity of the holy *Roſary* were pouring out their

* 22. q. 83. art. 7. ad 3.

earneſt

earneſt prayers to God for their overthrow. * — If we aſk of *Clement* XI. by what means the wonderful victory was obtained in *Hungary*, by the imperial army of *Charles* VI. he will tell us: that this is to be aſcribed to the triumphs of the confraternity of the holy *Roſary*; when they were making their ſolemn ſupplications through the city of *Rome*, and with great devotion were ſending up their prayers to God for that diſtreſſed army.†

If we aſk when the city of *Rochelle*, ſo impregnable from its fortifications, and continual ſuccours poured in by a neighbour nation, was carried by *Lewis* XIII. king of *France*, we are told‡: in the year 1628, when the queen dowager his mother, and the reigning queen, with a great concourſe of the court and people, glorified God with one mouth, and *praiſed his name in choir:* his grace the archbiſhop of *Paris* explaining the myſteries, and raiſing the devotion of the holy *Roſary:* who was followed by our religious, and all the people there preſent every day, till the joyful news was brought, that the town was taken.

In a word, not to ſwell into whole volumes, the ſociety of the holy *Roſary*,

* In his bull *Monet Apoſtolus*, *dat. Rom.* 1. *Apr.* 1573.

† *Cum aliàs*, *dat. Rom.* 3. *Octob.* 1716.

‡ By our right reverend F. *Nicholas Rodulphus*, general of our order, in his circular letter dated *Feb.* 2. 1631. and *l'Année Dominicaine Preſ. Apol.* §. 12.

has

has always been diſtinguiſhed with the moſt ſhining inſtances of the divine favour, and adorned with as many miracles as the firmament is with ſtars; as rich in graces, as the land of *Hevilath* in veins of gold; and now ſwoln to ſuch an immenſe grandeur and increaſe, as to ſway the whole Church of Chriſt to the practice of it. — And what wonder, if that which was ſo planted and watered by Heaven ſhould have ſo plentiful an increaſe, from the immediate bleſſings of God upon it.

'Tis incredible, cries out *Rovenius* archbiſhop of *Philippi*, "what a multitude of "people have inſcribed themſelves in "the confraternity of the *Roſary*; em-"perors, kings and princes, noble and ig-"noble, great and little, young and old, "eccleſiaſticks and ſeculars, men and wo-"men." * — To ſupport the truth of this aſſertion, tho' it has credit enough from its author, I ſhall inſtance in a few of the higheſt rank, both in Church and State. — The intelligent reader will make an eſtimate of the reſt, from the mighty influence of ſuch examples.

Of Popes, who have led the way before us, and whoſe names illuſtrate the matriculation books of the holy *Roſary* in our convent of S. *Mary ſuper Minervam*, ſome

* C. V. p. 136. See p. 60.

are, *Pius* V. *Urban* VIII. *Clement.* IX. *Innocent* XI. — Of *Innocent* XI. I have read, that he would not leave the world without the general abſolution of the holy *Roſary*, from the hands of our order.

Of cardinals, archbiſhops and biſhops ſome are, *Francis de Clermont*, cardinal and archbiſhop of *Auch*, who deſired to be made a member of it, as he tells us, in the bull which he publiſhed to the glory of the holy *Roſary*, dated the 9th of *April* 1514.

John Elector archbiſhop of *Treves*, who not only enrolled himſelf, but alſo publiſhed a bull: *noverint devotiones veſtræ, dat.* 17. *Mart.* 1495. in which he earneſtly exhorts and animates his people, " to em-
" brace, and exerciſe themſelves in this de-
" votion, with ſo much the more zeal, by
" how much the more they ſee, and ex-
" perience themſelves to be rewarded, by
" an overflowing abundance of heavenly
" graces.

Herneſt duke of *Saxony* and primate of *Germany*, *Herman* land-grave of *Haſſel* and archbiſhop of *Cologn*, *Albert* marquis of *Brandenburgh* and archbiſhop of *Munich* *Jerom* biſhop of *Brandenburch*, *Philip* count, of *Hinnenburgh* and biſhop of *Bambergen*, *Tilo de Trotto* biſhop of *Marſburch*, *John* of *Schoneburch* biſhop of *Neuvenburch*, &c. whoſe names we find regiſter'd in our convent of *Cologn*.

Here

Here may be reckoned up the biſhops of *Boulogne*, of *Laitoure*, of *Clermont*, of *Puy*, of *Ries*, of *Lions*, of *Amiens*, of *Augouleme*, of *Rennes*, of *Marſeilles*, of *Baieux*, of *Eureux*, of *Senlis*, of *Langres*; *Damarets* biſhop of *Chartres*, *Benignus Boſſuet* * biſhop of *Meaux*, *Felix Vialar* biſhop of *Chalon*, &c. in our *Roſary-books* of *France*.

James Boone archbiſhop of *Mechlin*, *Jaſpar Nemius*, *Lewis de Berlaymont*, and *Francis vander Burg* archbiſhop of *Cambray*, *Ambroſe Capello* biſhop of *Antwerp*, *Martin Praet* biſhop of *Ypres*, *Ladiſlaus* biſhop of S. *Omers*, &c. in the books of the reſpective cities.

Alexander, biſhop of *Forli* and nuncio throughout all *Germany*, ſpeaks thus of himſelf: "We, moved by a particular de-"votion to the holy Virgin and her con-"fraternity, deſired to be inſcribed in the "ſame;" † as alſo did S. *Francis de Sales* biſhop of *Geneva*, as we read in his life.

Of crowned heads we have eminent inſtances in his imperial majeſty *Frederick* III. who wrote his name with his own hand, in the matriculation-book of the holy *Roſary*, in our convent of *Cologn* upon the

* Who tells us that he enter'd his name the ſame day with the duke of *Burgundy*, in our convent of S. *James*'s in *Paris*, viz. on the 10th of *Auguſt*, 1612. *l'Année Dominicaine*, Pref. Apol. § VII. p. 55. & § X. p. 65.

† *Non defuit*, 9 *Mart.* 1475. *Etſi glorioſos*, 10. *Mart.* 1476.

feaſt of the nativity of our Lady 1475, of which fact *Alexander* biſhop of *Forli* was an eye-witneſs, as he declares in his above-mentioned bulls: and in,

Charles II. of *Spain*, and *Marianna* his mother, who not only inſcribed themſelves, but alſo humbly petitioned his holineſs pope *Clement* X. to honour the day of inſcription with a plenary indulgence, which he did in compliance with their devotion. *

And thus, to mention no more, for the detail were endleſs, both clergy and laity, from the ſcepter to the ſpade, from the higheſt to the loweſt condition of people, have always thought it their greateſt honour to enroll themſelves among the devout children and clients of our bleſſed Lady, in her own confraternity, in her own favourite devotion of the holy *Roſary*. --- More favoured by her *Roſary*, one of the moſt divine exerciſes the heart of man can be engaged in, more honoured in being devoted to her, in being reckoned among her children, than in wearing crowns and ſwaying ſcepters.

O can we then ſtand pauſing and deliberating, under the influence of ſuch glorious examples! and refuſe to embark ourſelves in her ſervice, and that with ſuch company!— " when an exerciſe of ſo great piety (they

* *Theſauros cæleſtium donorum*, 16. Feb. 1671.

are

are the words of that purpled prince of the Church S. *Charles Borromæus*) " is pro-
" poſed to us, with an occaſion of obtaining
" ſo many heavenly treaſures. — Where-
" fore I exhort you all not to delay, but
" to give in your names, as ſoon as poſſi-
" ble, into the confraternity of the *Roſary*,
" animated by the example of ſo many
" noble, pious and learned men .... to
" the honour of God, and his moſt holy
" mother, and the joy of the Catholick
" Church."---Thus that holy archbiſhop of *Milan*. *

Remember your prelates who have ſpoken to you the word of God, and conſidering well the end of their converſation, imitate their faith, † their lives and devotion to God, and his bleſſed mother of the *Roſary*.

CHAP. V.

Of the ſentiments of the learned, of ſaints, and great ſpiritualiſts, upon the ſubject of the holy ROSARY.

'TIS a wiſe ſaying, worthy the wiſdom of *Solomon: Let another praiſe thee, and not thine own mouth.*— Others therefore ſhall only ſpeak here, whilſt thoſe of my

* See the following chap. p. 58. † *Heb.* viii. 7.

order ſhall be ſilent, — How many, how great! — Hear then the teſtimony of the univerſity of *Sorbonne*: " We bear witneſs in " truth, that the greateſt part of *France* " was purged from the peſtilential plague " of hereticks, by the *Roſary* of S. *Domi-* " *nick*. *

The univerſity of *Salamanca* applauds and cries it up in theſe words: " The " *Roſary* of the order of preachers has " eſtabliſhed the kingdoms of *Spain* in the " catholick faith." † — The univerſity of *Bononia* exalts it thus: " God has deliver- " ed us from dearth, from peſtilence and " war, by *Mary* of the *Roſary*: where- " fore we accept her for our patroneſs. ‡

The learned *Navarre*, that great doctor and interpreter of laws, writes of it thus: " The holy patriarch S. *Dominick* learned " this method of praying by the inſpiration " of the holy Virgin, and Mother of God, " *Mary*. And by this form of prayer, " which can never enough be praiſed, many " paſtors, learned and unlearned, have at- " tained to a taſte of divine and heavenly " things. ‖

P. Suarez, one of the greateſt lights of the ſociety of Jeſus, extols it in theſe words: " This manner of praying is very " pious and holy, and beſt ſuited to ob-

* *Gravina.* † *Salmanticenſes.* ‡ *Litera univerſitatis.*
‖ *Miſcel.* 1. *de Pſal. ſeu Roſario p.* 469. & 470.

" tain

" tain all the effects of prayer: .... of this no " Catholick can doubt." And he adds: " That it has been confirm'd by many " prodigies, miracles, and revelations.*

The reverend and learned *Laurence Beyerlinck*, canon and arch-deacon of the epiſcopal Church of *Antwerp*, gives this elogium of it: " It is a moſt laudable cuſ- " tom among catholicks to ſay the *Roſary* " every day. The holy Virgin *Mary* " has alſo manifeſted, by many ſigns and " miracles, how acceptable this pious de- " votion is to her. †

John de Lanſheim canon of *Cologn*, who is believed to have been preſent at that famous diſpute, ‡ after which both the devotion and confraternity of the *Roſary* was ſo highly honoured, confirmed and approved of, by the whole univerſity of *Cologn*, ſpeaks thus to its praiſe: " No more de- " vout manner of praying, or that tends " more to the ſalvation of men, can poſſi- " bly be inſtituted. It cannot be diſ-

* *Tom. 2. de Relig. l. 3. de orat. vocal.* In his digreſſion upon the *Roſary*.

† *Tom. 2. p. 228. col. 1.*

‡ Upon the ſubject of the *Roſary*; which ſome, out of what motive God knows, thought it theirs to diſclaim: when our learned *Michael ab inſulis*, D. D. in the univerſity of *Cologn*, and firſt regent of our ſtudy, preſided, about the feaſt of the nativity of our bleſſed Lady *ann.* 1475. P. Andrew Coppenſtein *de ortu progreſſu & ſtatu Roſarii, tom. 1. l. 3. c. 3.*

" praiſed, either by the learned, or unlearn-
" ed, &c. *

Gregory Lopes, of the *Society of Jeſus*, that zealous apoſtle of *Mexico*, adviſed thus: " They who propoſe a proficiency in a " ſpiritual life, let them devoutly ſay the " holy *Roſary*.†

P. John le Jeune, prieſt of the oratory, that learned, apoſtolick, zealous preacher, held in the higheſt veneration all over *France*, in his *preface to young preachers*, tells them: " I have found (ſays he) that " the number of ſins very much decreaſe " in thoſe places, where the confraternity " of the holy *Roſary* is inſtituted; and " therefore preach often of the indulgences, " of the participation of prayers and good " works, which are found in this confra- " ternity; and ſet forth alſo how the holy " Virgin helps and aſſiſts all thoſe, who ex- " erciſe themſelves in this devotion, both " in life and death.

Another great apoſtle of *France*, *P. Honoré le Canchs*, experiencing the ſame wonderful efficacy of this devotion, always ſaid the *Roſary* with his auditors, before he announced to them the word of God.

Urban VII. hearing of the prodigious fruits with which the *Roſary* was bleſſed in the kingdom of *Naples*, by the zealous preach-

* *Copperſtein* above quoted. † *Francis Loſa* in his life.

ing

ing of that ſecond S. *Paul*, *Timothy Ricci* of our order, ſent for him to *Rome*, in order to animate the people to this devotion, and draw down from Heaven the ſame bleſſings upon them.*

S. *Francis de Sales*, in his introduction to a devout life,† exhorts his readers to the devotion of the holy *Roſary*, and delivers his ſentiments in theſe conceived terms: "The *Beads* are a MOST PROFITABLE "manner of praying, if they be uſed as "they ought; and to that end, provide "yourſelf ſome of thoſe little treatiſes, "which teach the way of repeating them."

In what honour and veneration S. *Philip Nerius* had the *Roſary*, and what a great confidence he placed in the interceſſion of the Virgin *Mary*, ſufficiently appears, from this one inſtance of his uſing it (which he always carried about his neck) to drive away from one of his penitents a violent inward preſſure and anxiety of heart.‡ — *Urban* VIII. in the bull of his canonization,‖ declares, that many miracles were wrought by the *Roſary*, which this ſaint had

* *l'Année Dominicaine, tom.* 1. *de l'Octob. Pref. Apol.*

† Par. 2. c. 1. n. 7.

‡ *Joſeph. de Creſpin in Schol. Spir. S. Philippi Nerii.*

‖ Which ſolemn acts of the Church, preſcinding from the particular direction of the Holy Ghoſt, deſerve the higheſt credit from the niceſt ſcrutiny, and ſevereſt examination of the truth of facts, above all the acts of any court of judicature upon earth.

uſed in his life-time: — of five the learned hagiographer *Papebrochius* bears teſtimony.

The eccleſiaſtical congregation of *Liege*, in their manual of the *Sodality of the Annunciation of* Mary, makes an honourable mention of it, and diſtinguiſhes it with this character: "The nobleſt confraternity of "the holy *Roſary*, firſt inſtituted by S. "*Dominick* in the territories of *Toloufe*, "excells other confraternities in dignity, "and in fruit ſurpaſſes them.

The noble ſentiments S. *Charles Borromæus* conceived of it, ſufficiently appear from that paſtoral letter which he directed to his beloved clergy and people, the 25th of *March*, 1584. — Theſe few exſcripts may give my reader ſome idea of them: "We have concluded (ſays he) by virtue "of apoſtolick authority given us by *Gre-* "*gory* XIII. to inſtitute the confraternity "of the holy *Roſary* in our epiſcopal "Church; which conſiſts wholly in ex- "erciſes of piety, and the moſt acceptable "devotions to God . . . Firſt inſtituted by "the holy Father S. *Dominick*, to the ho- "nour of the moſt holy Virgin *Mary*, "approved and confirmed by popes, and "favoured with many indulgences and pri- "vileges . . . It contains great myſteries or "ſignifications; for the number of one "hundred and fifty *Angelick Salutations* "agrees with the number of *David*'s *Pſalms:*

" *Pſalms:* and as to its diviſion into three " parts, the five *Our Fathers* reminds us " of the five wounds of Chriſt; the ten " *Hail Marys* of every *Decad* ſhew forth " the ten commandments; laſtly, the fifty " *Hail Marys* ſignify the year of ſolemn " jubilee,* whereby in the holy Scriptures " is decyphered to us the forgiveneſs of " ſins. Conſequently, they who pray to " Chriſt, and honour his Mother by this " number of prayers . . . may obtain full " remiſſion of all their ſins, and grace . . . " to keep the divine commandments . . . . " Moreover, it is very piouſly ordained, " that the whole *Roſary* ſhould be con- " cluded in the contemplation of fifteen " myſteries, *&c.*

Again, the ſame holy prelate commands, *firſt*, " Particular care to be taken, that " the Chriſtian ſoldiers (the war being " now broke out againſt the *Turks*) de- " voutly come and exerciſe themſelves " every day in the *Roſary* of the Virgin " *Mary.*† *Secondly*, That the Virgins of " the congregation of S. *Urſula* ſhall ſay " a whole *Roſary* every week.‡ *Thirdly*,

* In which the *Jews* reſted from their labours, and kept a perpetual feſtivity, to typify alſo the jubilee of endleſs pleaſures, in the heavenly *Jeruſalem.*

† *Act. par.* 1. *Conc. Prwinc.* 6. *de Diſciplina Chriſti* [illegible] *Mil. p.* 258.

‡ *Tom.* 2. *act. par.* 5. *Inſtit. Doctr. Chriſtian. c.* 5. *p.* 831.

" That

" That the ſtudents of the ſeminary ſhall " hear *Maſs* and ſay the *Roſary* every " day." ‖ —What noble ſentiments of devotion filled the breaſt of this holy prelate towards the queen of the holy *Roſary!*

And not much inferior were thoſe of the great illuſtrious prelate *Philip Rovenius*, archbiſhop of *Philippi*, and vicar-general of the *United Provinces*; an example of great humility, in knowledge moſt eminent, as we read in his life; an impenetrable wall for the houſe of *Iſrael*, and an exile for the faith: who was never found alone in his chamber without a pair of beads in his hands, kneeling before a crucifix or walking, except when he wrote or ſtudied. — The reader, I hope, will thank me for tranſcribing ſome of his own words from his treatiſe of the *Roſary*.

" The name (ſays he) ſeems to come " from hence, that as we, of many diffe- " rent odoriferous flowers, or roſes pluck- " ed out of ſome ſweet garden, make a " crown or garland to honour or adorn " ſome perſon withal, ſo in like manner " devout ſouls gather out of the ſweeteſt " garden of the holy Scriptures, certain " prayers and principal myſteries of the " life of Chriſt, and diſpoſe them like ſo many beautiful flowers in a certain num-

‖ *Tom. 2. act. part. 5. Inſtit. Seminar. part. 3. c. 2. p. 875.*

" ber,

" ber, in the form of a crown or garland,
" to be offered up to God the Lord and
" his Mother: for without doubt theſe
" flowers ſend forth a ſweet and agreeable
" odour before God and the holy Virgin
" *Mary*.

" It was taught and recommended to
" S. *Dominick* by the holy Mother of God
" upon the day of her annunciation....
" when he was employed in extirpating
" the hereſies of the *Albigenſians*... By
" this devotion ſuch a reformation fol-
" lowed, that immediately many alms
" were given, many Churches and hoſpi-
" tals built. Holineſs of life grew more
" conſpicuous, the honour of the Church,
" the contempt of the world, juſtice,
" concord, honeſty and other virtues in-
" creaſed among Catholicks. The labou-
" rers went not to their work before they
" had ſaid their *Roſary*. Nay many, both
" men and women having forgot it, roſe
" up out of their beds in the night to ſa-
" tisfy their devotion. If any had omitted
" the *Pſalter* he looked upon that day as
" loſt. If any man was devout, he was
" ſaid to be of the confraternity of the
" *Roſary*. Of gameſters, drunkards, *&c.*
" it was commonly ſaid, thoſe men ſay
" not their *Roſary*.

" By the *Roſary* innumerable miracles
" were wrought; great ſinners were con-
" verted;

" verted; rigorous penance, and devotion " to *Jeſus* and *Mary* ſo increaſed, that " angels ſeemed to converſe upon earth.

" By the *Roſary* hereſies were extirpated, " and the faith much ſtrengthened; in- " ſomuch that many were ready to die for " it. In vain had the preachers laboured " againſt the foulneſs of ſin and hereſy, " unleſs the hearts of men had been firſt " diſpoſed by prayer to feel the virtue of " the medicine, and grace obtained parti- " cularly by the *Roſary*, to ſee their blind- " neſs.

" How advantageous it is to ſay the " *Roſary*, we may obſerve from hence; " becauſe there is nothing more acceptable " to the Holy Trinity, nothing more de- " lightful to the angels and ſaints of God, " and nothing ſo powerful againſt ſin, " againſt the temptations of the devil, or " of the fleſh, as a continual meditation " upon the myſteries of *Jeſus* and *Mary*.

" It may well be called the book of life, " in which both the learned and unlearned " may read without letters . . . the whole " life of *Jeſus* and *Mary*; may meditate, " and make daily proficiency, according " to the proportion of their endeavours, " in copying after their virtues." Thus the archbiſhop of *Philippi*.

Here I might bring down the renowned abbot *Bloſius*, with many other venerable autho-

authorities; but take the ſentiments of one mitred head more, and I conclude this chapter, *viz.* thoſe of the experienced biſhop of *Heliopoli*, ſuperior of all the apoſtolick miſſions in the kingdoms of *Aſia*, *Siam*, *Camboy*, *Cochin*, *China*, and all the adjacent countries, as he delivered them with his own mouth to our Rev. Father *Martin Harnay*, * D. D. and one of the ſtrict faculty in the univerſity of *Lovain*, in the year 1677, in theſe words: *That he and his co-adjutors had ſtudied divers means to bring the inhabitants of theſe countries from heatheniſm to Chriſtianity, but had found none more conducive to that end than the devotion of the holy* Roſary.

Read the hiſtories of our miſſions in the *Indies*; read the hiſtory † of our province in the *Philippine Iſlands*, ſacred to the holy *Roſary*; read and wonder how it triumphed over idolatry, how powerfully it prevailed upon the heathens to embrace the faith of Chriſt, and abandon their wicked lives.

We are told likewiſe in the ſame hiſtory, ‡ that this was the means our religious ſo ſucceſsfully made uſe of, as others have done after their example, when they came into the kingdom of *Japan*, in order to move the *Barbarians* to hearken to their

* Thus in his oration to the univerſity of *Lovain*, in a publick act of licenſe, the 21ſt of *October*, 1679.

† Part 1. l. 1. c. 21.

‡ Part. 1. l. 2. c. 6.

doctrine,

doctrine, and prepare their minds for the receiving the faith of Chriſt. — And what fruits did they not reap? — But I haſten to another chapter.

CHAP. VI.

Of ſome other eminent devotees of the holy ROSARY.

AS it may be acknowledged, I believe, that our holy Father S. *Dominick* left, to his religious followers, his holy ſpirit of a fervent and ſparkling devotion to *Jeſus* and *Mary* of the holy *Roſary*, I ſhall but inſtance in two or three of all that goodly number of ſaints, who have been the glory of the Church, and the ornament of his order.

S. *Pius* V. ſaid holy *Roſary* every day, with all imaginable devotion, even while he ſat under the cares of the univerſal Church in S. *Peter*'s chair.*

S. *Lewis Bertrand* did not only cultivate this devotion in his own perſon, but converted even thouſands and thouſands of the *Indians* by it. --- By the touch of his *Roſary* he rais'd to life the daughter of an *Indian* woman, which afterwards he

* *Gabutius* and *Papebrochius* in his life.

gave

gave to a perſon of quality of the city of *Valencia*, with theſe words: "See that "you keep it carefully, for by it, as by "his inſtrument, God has healed the ſick "and raiſed the dead." --- And this was brought with ſuch evidence in the proceſs of his canonization under *Clement* X. as to be received in the Bull of his canonization. *

S. *Ignatius*, founder of the ſociety of *Jeſus*, gave an hour every day to the improvement of his ſoul in the devotion of the holy *Roſary*. † --- And his children worthy of ſo glorious a parent, have rules preſcribed them in their conſtitutions, *to teach the myſteries of the holy* Roſary --- *to ſay it.* And in their inſtructions of the ſodality they exhort all, *to be much affected to the univerſal devotion of the* Roſary.

S. *Francis de Borgia* ſaid the *Roſary* every day, under a moſt attentive contemplation of its myſteries. ‡

S. *Francis de Sales*, when the tempter had inſinuated into his ſoul the blackeſt ſuggeſtions to deſpair, made a vow to God and his bleſſed Mother, as we read in his life, ‖ to ſay the *Roſary* every day, as he did, and the temptation immediately ceaſed.

* *l'Année Dominicaine Pref. Apol.* §. 9. and in his life.
† *Anton. Vieira Serm.* 29. *de S. Roſario.*
‡ *Heribertus Roſweydas* in his life.
‖ Part 1. c. 5.

The

The ſeraphick virgin S. *Tereſia* tells us, in the deſcription of her life, that ſhe ſought ſolitude . . . to pray *particularly the holy* Roſary, to which her mother was much devoted. --- And again, *I took my* Roſary *to pour forth vocal prayer.*

S. *Felix* of the order of *Capucines*, and S. *Peter de Alcantara* never omitted it one day. --- which S. *Peter* valued at ſo high a rate, as to dedicate the firſt convent of his reformation in honour to our bleſſed Lady of the *Roſary.* *

The bleſſed *Cecilia de Palantia* built fifteen chappels of ſtations, upon a mountain on which ſhe lived anſwerably to the number of the myſteries of the holy *Roſary.* --- To live there without doubt as angels do upon love, and peace, and joy in the Holy Ghoſt, and to ſpend whole days as many have done, upon the heavenly fare of angels, in the contemplation of thoſe heavenly myſteries. †

S. *Paſchal Baylon* of the holy order of S. *Francis* had the *Roſary* always in his hands. -- It was his meat and drink, and all his delight to ſpeak of it, --- and by it reſtored ſight to a young man, that had loſt the apple of his eye. ‡

* *P. Marcheſe, l.* 3. *c.* 15.
† *Papebrochius, tom.* 1. *apr. p.* 646.
‡ *Papebrochius* in his life.

The

The bleſſed *Cecilia* of *Ferrara*, of our order, was found after her death with her hands full of fragrant roſes. --- Thus Heaven would ſignify, how accepted her devotion was, who in her life-time had the *Roſary* continually in her hands, its prayers in her mouth, and its myſteries in her heart. *

The pious princeſs *Cynthia Gonzaga* experienced ſuch a wonderful ſweetneſs in the devotion of the holy *Roſary*, and ſuch mighty affections of reverence and love to God, and the glorious Virgin *Mary*, that her ſoul was diſſolved and melted down as it where, whilſt ſweeteſt tears flow'd in great abundance from her eyes. --- And therefore ſhe ſaid it conſtantly every day, as ſhe herſelf declared, *with ſuch attention to the myſteries, as if they had been preſent before her eyes.* †

Among the many viſible heads of the Church, who have ſo highly applauded this devotion, encouraged and rewarded our acceptance of it by the moſt endearing invitations, may deſervedly be reckoned *Sixtus* V. ‡ and thoſe whom he reckons up, admirers of the holy *Roſary: Urban* IV. *John* XXII. *Sixtus* IV. *Innocent* VIII. *Alexander* VI. *Julius* II. *Leo* X. *Pius* IV. *Pius* V. and *Gregory* XIII. who publiſhed

* *Marcheſe in Diario Mariano.*
† *Bollandus* in her life.
‡ *Dum ineffabilia, dat. Rom.* 30. *Jan.* 1586.

eight

eight different diploma's to the promotion and propagation of it.

Innocent XI. after a ſtrict reſearch of the ſacred college of cardinals, in his epitome of the graces and indulgences of the holy *Roſary*, bids us *hold for certain, that they come confirmed to us by divers popes*, viz. by *Leo* X. *Clement* VII. *Julius* III. *Pius* V. *Sixtus* V. and *Paul* V.

Clement XI. out of his peculiar attachment to the devotion of the holy *Roſary*, extended its feaſt firſt inſtituted by his holineſs pope *Gregory* XIII. to the whole Church of God, now confirmed and ratified by *Benedict* XIII. of bleſſed memory. —That all the nations of the earth might bleſs the Lord, and be tranſported into extaſies of joy and thankfulneſs for all his ſignal mercies obtained by it. —What marks of honour and eſteem, what diſtinguiſhed glory to the holy *Roſary!*

But beſides ſo many oracles of the ſee of *Rome*, by which the vice-gerents of Jeſus Chriſt have demonſtrated their devotion to our Lady of the holy *Roſary*, what care have their excellences the pope's nuncios, their eminences the cardinals, the right reverend archbiſhops and biſhops taken, and what zeal have they not ſhewn, to intereſt and influence the world in favour of its merits!

His

His excellence *Alexander* biſhop of *Forli* and nuncio publiſhed two bulls; — his eminence cardinal *Raymond*, of the title of S. *Mary Nova*, and nuncio throughout all *Germany*, one; — his eminence cardinal *Giles*, of the title of S. *Matthew*, and nuncio in *Spain* and *Portugal*, one; — and *John â Toledo*, of the title of S. *Sixtus*, one: and all to the praiſe and propagation of the *Roſary*.

Francis vander Burg, archbiſhop of *Cambray*, conſidering the wonderful fruits of this devotion, *and willing to follow the footſteps of his predeceſſors*, as he himſelf expreſſes it, commanded by a particular brief, that the holy *Roſary* ſhould be preached up through his whole dioceſe.*

Felix Vialar biſhop of *Challon*, and the celebrated *Benignus Boſſuet* biſhop of *Meaux*, erected by the leave which they obtained, and authority of our order, the confraternity of the holy *Roſary* in the pariſh-churches of their reſpective biſhopricks; and commanded the curates to promote it with all zeal and diligence.†

Alan de Salminiac, biſhop of *Cahors*, ſo renowned throughout all *France* for the wonderful ſanctity of his life, never ſuffered

* *P. Nicholas Faton dan ſon Paradis terreſtre du Roſaire*, dedicated to *Theodorus de Brias* archbiſhop of the ſame ſee.
† *l'Année Dominicaine, tom.* 1. *de l'Octob. Prof. Apol.*

a day

a day to paſs over his head, without ſaying the *Roſary:* — eminent for the like piety was *Claude Grenier* (anteceſſor of S. *Francis de Sales* in the biſhoprick of *Geneva)* who wore the *Roſary* publickly about his neck, even when he went to *Tonon* to reclaim the hereticks. --- Thus in their lives.

William Piati, biſhop of *Tarſus*, vicar-general of the archbiſhop of *Tolouſe*, in a ſynod held in the year 1545, by command of the archbiſhop, publiſhed this ordinance: " * Paſtors, it is commanded you, to admoniſh, and teach the people, to give honour and reverence to the bleſſed Virgin *Mary* . . . And to this end, we command and admoniſh every one, men as well as women, to carry and read a book given out for their uſe, called the *Roſary* . . . For among all other ſorts of worſhip this is the moſt acceptable to God and his Mother; as we find by miracles, which the Holy Virgin confers upon thoſe, who honour her with this worſhip.

Charles V. eminent for his great devotion and true knowledge of God, placed ſo much piety in the holy exerciſe of the *Roſary*, that no day paſſed over his head, but what ſaw him thus employed upon his

* *P. la Fon. tom. 1. menſ. Octob. in Ep. Apol.* §. 8. *p.* 68.

knees

knees before an image of our Lady: * --- And that too before he would engage himſelf in any worldly buſineſs: *After I have ſaid the* Roſary *of the Mother of God, I ſhall give audience to military affairs.*

Philip IV. king of *Spain* wrote to the biſhops of *Italy* to this effect: "The particular devotion which I have to the "moſt Holy Virgin, moves me to declare "the ſame... and to wiſh it great and "flouriſhing in all my kingdoms... To "this end I have judged it expedient... "to charge you, that you order the *Roſary* "to be ſaid publickly and with a loud "voice, in all places and Churches... of "this confraternity. And that the paſtor, "or ſome other prieſt or religious, ſhall "at the ſame time, to promote the devo-"tion of the holy *Roſary*, ſet forth the in-"dulgences, and miracles which have been "wrought through the interceſſion of the "Holy Virgin *Mary*.... and that above "all, he diligently admoniſh the people to "ſay it, after this manner, *&c.*" Out of *Madrid* the 19th of *February*, 1643.

The KING.

By command of my lord the king,

Antonio Aloſo Rodarte.

* *Spondanus* biſhop of *Narbonne*, in his Church-hiſtory, *ad a.* 1543.

In

In another letter of the 1ſt of *February*, 1647, to the dean and whole chapter of the city of *Lima* in the kingdom of *Peru*, he commands an anniverſary ſolemn feſtivity to be celebrated in the Church of the *Holy Order of Preachers*, upon the ſecond *Sunday* of *October*, in thankſgiving to God and his bleſſed Mother, for many victories obtained in that kingdom through her interceſſion, and by the devotion of the holy *Roſary*.*

Other *Philips* and *Ferdinands* of *Spain*, *Blanca's* and *Lewis's* of *France*, *Alexanders* of *Scotland*, *Caſimires* of *Poland*, *Alphonſus's* of *Portugal*, and other crowned heads of other kingdoms, ſingular devotees of the holy *Roſary*, and favourers of its preachers, would lengthen out the royal liſt beyond the bounds of my intended brevity.

S. *Francis de Sales*, in his funeral-ſermon the 27th of *April*, 1602, upon the death of prince *Philip Emmanuel* of *Lorain*, duke of *Mercoeur*, &c. told his audience, *That this prince ſaid the* Roſary *of five decads every day, all his life long.*

The duke of *Lorain*, after the ſiege of *Vienna*, ſeized with a violent fit of ſickneſs, and ſeeing death approaching, deſired by his confeſſor, † that the *Roſary*

* *l'Année Dominicaine, t.* 1. *de l'Octob. Pref. Apd. p.* 102.

† Thus he in the life of this prince.

ſhould

ſhould be ſaid for him, during the whole time of his agony.

The noble knights of *Malta* (formerly called of *Jeruſalem)* to expreſs their veneration to this devotion, would have their arms encircled with the *Roſary*, --- and that the great maſter, and all the other principal officers (when they appear in their ſolemn robes) ſhould carry its myſteries, faſtened by a golden ſtring to their knightly mantle.

Here you may ſee all the inhabitants of the iſland, animated by their example, noble and ignoble, men and women with their beads, either about their necks, or in their hands, or at their girdles. ---- Here you may behold them every morning loudly performing this devotion before the firſt Maſs, and upon *Sundays* and holy-days, both morning and evening, in our pariſh-church of *Valetta*. --- Nor is there a Church in the whole iſland, either within or without the cities, in which the *Roſary* is not ſaid choir-wiſe.

Here I ſhall ſay nothing of the wonderful devotion of all the chief cities and villages of *Spain*, *Portugal*, *&c.* --- I ſhall only mention ſome of *Italy*, viz. *Bononia*, *Fano*, *Oſimo*, *Perugia*, the republick of *Luca*, *&c.* who have choſen *Mary* of the *Roſary* for their Lady and Patroneſs. --- Of the royal city of *Naples* I ſhall only ſay, that upon the firſt *Sunday* of *October* you may hear

the *Roſary* reſounding from the corners of the ſtreets. --- Of the archducal city of *Florence* I ſhall only tell you, that amongſt the other articles of their anniverſary prayers of forty days, 'tis ordained that the *Roſary* be ſaid choir-wiſe, in all the croſs-ways of the city.

Here I ſhall paſs over in ſilence the papal city, the Miſtreſs-Church of Chriſtianity, and only conclude with the words of the ſacred college of cardinals to his holineſs pope *Pius* V. when the *Turks* breathed nothing but fire and flame againſt Chriſtendom: *We will go to the Holy Virgin* Mary ſuper Minervam, *and make our vows to ſay the holy* Roſary *for victory.** --- All joy to our bleſſed Lady of the *Roſary*, from the glory of ſuch admirers, perſons of ſuch eminence and dignity! --- what ſolid glory!

CHAP. VII.

Of the triumphs and victories of the holy ROSARY.

AMONG the many wonderful things which have ennobled this devotion, I ſhall only inſtance in a few, which come

* *Fontanella de Bello Navali, & Reverendiſſimus Nicholaus Rodulphus totius ordinis F. F. Præd. Generalis in ſua Epiſt. encyclica, dat. Feb.* 2, 1631.

recom-

recommended to us, either by the greateſt authority upon earth, I mean the authority of the holy Catholick Church; or of ſuch as muſt be allowed of moſt diſtinguiſhed judgment, undoubted credit and veracity.

The trophies that were raiſed, and the ſpoils that were borne away in triumph, even to the extirpation of the *Albigenſian* hereſy, which over-ran ſo great a part of *France*, we may be able to form ſome notion of, from the ſingular power, and the wonderful ſucceſs, which the Church aſcribes to the preaching of the holy *Roſary*, in the fourth leſſon of the canonical-office upon *Roſary-Sunday*.

Hither, in the fifth leſſon, ſhe likewiſe refers that glorious victory obtained over the *Turks* in the ſea-fight at *Lepanto* in the year 1571, under the pontificate of pope *Pius* V. when the formidable fleet and armament of the *Ottoman* empire, ſo vaſtly ſuperior in number and ſtrength to the naval forces of the confederate Chriſtian princes, threatened to ſwallow up the Chriſtian world. ---- So vaſtly ſuperior, I ſay, that there was no hope of victory, but from the interpoſition of the almighty Being, who at his pleaſure *bringeth the counſel of the heathen to nothing*.

In this calamity the Church of Chriſt ſet herſelf to cry mightily, *to the moſt high and mighty one, that inhabiteth eternity*, eſpe-

cially through the powerful interceſſion of the victorious queen of the holy *Roſary: the comfort of the afflicted*, as ſhe is prayed to in her Litanies, and *the help of Chriſtians.* --- And on the 7th of *October*, being *Sunday*, the two fleets met, and towards evening engaged each other, at the very time the confraternity of the *Roſary* were at their beads. --- And Heaven heard their vows through her interceſſion, and delivered them out of the depth of their diſtreſs: for ſcarce had they finiſhed their devotions, but the Chriſtian fleet gave the common enemy a fatal overthrow.... At once a moſt amazing and unexceptionable inſtance in favour of the holy *Roſary!*

For tho' the engagement, as I ſaid, happened at *Lepanto*, yet in *Rome*, ſo far diſtant, the victory was revealed to his holineſs pope *Pius* V. the very moment it was obtained: which he immediately declared to his domeſticks, in a rapture of joy and tranſport, aſcribing it to the devotion of the holy *Roſary.* --- Nay, the truth was ſo evident and univerſally acknowledged, that the *Venetians* cried out in extaſies: *not our ſea-admirals, not our might, not our arms, but* Mary *of the* Roſary *has given us the victory.* --- Nay, even the *Grand Sultan* himſelf was wont to ſay upon this occaſion, that he dreaded more the prayers of *Pius* V. than the arms of all Chriſtendom.

Now

Now when the city heard the joyful news confirmed by the ordinary way of poſts and couriers, 'tis eaſy to imagine what *Te Deums*, what repeated acclamations of thankſgivings to God then filled the air; and what ecchoes of joy and praiſe reſounded to the triumphant queen of the holy *Roſary*. What their expreſſions of gratitude, and what the exceſſes of their tranſports were, for ſo miraculous a delivery, ſo heightened by the greatneſs of the calamity they were delivered from, we may in ſome meaſure conceive, from what they did, as the *Iſraelites* had done before them upon a like occaſion,* when a publick day of rejoicing, and thankſgiving to God and *Mary* of the holy *Roſary*, was inſtituted and ordained by the Church,† to be yearly kept with great ſolemnity upon the firſt *Sunday* of *October*, in memory of the miracle and mercy of that bleſſed day: more to be attributed to the ſpiritual weapons of the faithful devout ſquadrons of the holy *Roſary*, than the glittering arms of the Chriſtian ſoldiers, never more gloriouſly ſtained with blood than on that day. --- *A great*

* When, as we read in the book of *Judith*, the ſynagogue decreed a day of thankſgiving to be recorded among the other *Hebrew* holidays, in memory of that ſignal victory obtained over the *Aſſyrian* army by her means.

† *Gregory* XIII. *ad perpetuam rei memoriam, dat. Rom. apud S. Petrum ſub annulo piſcatoris, 1 Apr.* 1573.

ſign, emphatically great, *appeared in Heaven* that day, *a woman cleathed with the ſun, and the moon under her feet.*

To this the Church ſubjoins, in the ſixth leſſon, another miraculous inſtance, much of the ſame nature, but of far later date, even within the compaſs of our own memory. --- You cannot but remember, what a terror and conſternation all *Europe* was in, when in the year 1716 the Imperial army, under the conduct of prince *Eugene* of *Savoy*, laid as it were beſieged between the city of *Belgrade*, that ſtrong bulwark of the *Ottoman* empire, defended with a garriſon of twenty thouſand, and a far ſuperior army of above two hundred thouſand *Turks*; and when *Corfu* was beleagured by an army of forty thouſand of the ſame common enemies of the Chriſtian name.

You cannot but remember likewiſe, how our holy Mother the Church, while the Chriſtian army, or rather the fate of Chriſtendom laid thus at ſtake, ſhut up between two fires without poſſibility of retiring, betook herſelf to her uſual weapons; and eſpecially not unmindful by what means the glorious victory of *Lepanto* was obtained, to thoſe of the holy *Roſary*. When *Clement* XI. in this publick calamity ſent his confeſſor, our right reverend Father *G. Sellery*, maſter of the ſacred palace, to the general of our order, to appoint a ſolemn

proceſſion

proceſſion of the holy *Roſary:* which was accordingly made through the city of *Rome*, and accompanied with the clergy, nobility, *&c.* with lighted torches in their hands, to the number of above forty thouſand, all unanimouſly joining in the devotion of the holy *Roſary*.

Which was likewiſe inceſſantly carried on by command of his holineſs in our Church of *St. Mary ſuper Minervam*. And thro' the great mercy of God, it proved no leſs efficacious in favour of the Chriſtian army now by land in *Hungary*, than it had formerly done in the ſea-fight at *Lepanto* in the *Morea*; ---- efficacious even to the drawing down from Heaven a thick miſt, unuſual in thoſe parts, and not known for many years before: --- thick even to a viſible demonſtration of the hand of God ſhining in it. The Chriſtians providentially laid hold of this occaſion, as the only means of ſafety; and marching out to ſurpriſe the enemy, Heaven (which ſent the miſt to conceal their approach) conducted them directly into their camp: where they made ſuch a havock and ſlaughter, that as many as could eſcape abandoned it, and left it to the plunder of the Chriſtians.

Now after his holineſs had underſtood by the count of *Gallas*, the Imperial miniſter at the court of *Rome*, that the *Turks* were beaten, and *Belgrade* taken, and ſome

time afterwards news being brought that the iſland of *Corfu* was abandoned, he acquainted our general by cardinal *Caraccioli* archbiſhop of *Capua*, that he would keep his chappel in our Church of St. *Mary* the *Sunday* following: where cardinal *Dada* biſhop of *Albano* ſung high Maſs, and his holineſs intoned *Te Deum*, in thankſgiving to God for the victories obtained by the interpoſition of our Lady of the *Roſary*.

And as a farther demonſtration of his ſentiments, he ſent one of the five ſtandards taken from the *Turks*, which he had received from his Imperial majeſty, by his ſacriſtan the right reverend *Nicholas Olivieri* biſhop of *Targa*, to our general, which he delivered with theſe words: "His holineſs "commanded me to deliver this ſtandard "... into your hands, to be hung up as "an eternal monument by the altar of our "Patroneſs.... For his holineſs judges, "that this hoſtile ſpoil can no-where be "better placed.... than in this Church, "where the faithful have ſo fervently im-"plored her aſſiſtance in the devotion of "the holy *Roſary*.

Yet all this was not enough. A decree was publiſhed, in which he aſcribes this glorious *victory*, *obtained over an innumerable army of the* Turks, *about the ſame time that the confraternity of the* Roſary *were performing their ſolemn ſupplications through the*

the city of Rome; as alſo the delivery of the iſland of *Corfu*, from a ſiege that was formed againſt it, to the triumphs of the holy *Roſary*.

And therefore to eternize the memory of ſo ſignal a bleſſing, and to convey a moſt grateful acknowledgement of it to the lateſt poſterity, he extended the feaſt of the holy *Roſary* to the univerſal Church, to be celebrated by all without reſtriction, according to the rite of a double major: * which was ratified and confirmed by his holineſs pope *Benedict* XIII. of glorious memory: as we read in the office of the Church, with this pious exhortation: "Let "us therefore daily venerate the moſt holy "Mother of God, with this moſt accept- "able ſervice, that ſhe who being im- "plored by the prayers of the *Roſary*, has "ſo often given us victory over our ene- "mies upon earth, may likewiſe grant us "to overcome thoſe of hell.

And thus it is the ſingular glory of the holy *Roſary*, to be honoured with the ſolemnity of a feſtival, with a proper Maſs and office, to be celebrated throughout the whole Chriſtian world, with all joy and thankfulneſs to God, for ſo many marvel-

* *Cum aliàs dat. Rom.* 3 *Octob.* 1716. commanding likewiſe the proper office and maſs to be inſerted in the *Roman* breviary and miſſal.

lous victories atchieved by it. --- What honour!

One inſtance more in this kind, and I have done. Our right reverend Father *Nicholas Rodulphus*, maſter-general of the whole order of S. *Dominick*, in his circular letter directed to the whole body, in the year 1631, tells us, that he had received letters from our congregation in the *Eaſt-Indies*, with this account: and my Catholick reader, I doubt not, will reſt ſecure of the truth under the authority of ſuch a witneſs. --- In abridgment it ſtands thus:

Great numbers of the heathens being converted to the Catholick faith, by the apoſtolick labours of fifteen of our religious, who were ſent by our reverend Father *Lewis de Spiritu Sancto*, to an iſland above *Malacca*, the emperor (whom they call *Monotapa*) was ſo incenſed againſt them, that he reſolved to ſend an army of an hundred thouſand men to ſmother them all in their own blood.

The *Gentile* converts hearing the diſmal news, addreſs themſelves to the abovementioned Father *Lewis*, deſiring him to come to their aſſiſtance without delay. Upon which, he immediately haſtens to their relief, with as many Chriſtians as he could aſſemble together from the adjacent places; and earneſtly exhorts them to fight for the faith,

faith, like faithful ſoldiers of Jeſus Chriſt, and not to turn their backs in the day of battle: but to put their whole truſt and confidence in God, and in the interceſſion of his bleſſed Mother, the glorious queen of the holy *Roſary*.

And after having ordered the myſteries to be painted on their colours and ſtandards, they march out, thus armed with the ſhield of faith, to meet and give battle to the enemy, whom they entirely routed: inſomuch that after their return from victory, like another *Abraham* from his triumphs over the kings, they erected a magnificent Church in honour to our bleſſed Lady of the *Roſary*, to perpetuate the memory of her mighty protection, and the ſignal mercy of that happy day.

But what followed was ſtill more ſurpriſing. --- Eight months afterwards, the new emperor and empreſs, with many princes of the kingdom, were converted to the faith; and the emperor's nephew ſent to our Fathers of *Goa*, where he was baptiſed with great ſolemnity.

Heretofore, ſometimes the elements of nature fought againſt the enemies of God's people; ſometimes *they fell wounded of one another*, ſometimes an angel appeared *in white cloathing, with armour of gold*: but here the queen of angels fights for her children.

CHAP.

CHAP. VIII.

Of ſome other fruits of the holy ROSARY.

IT has pleaſed Heaven not only to diſtinguiſh this devotion in ſo very extraordinary a manner, by ſo many miraculous victories obtained by it, but alſo by numerous other bleſſings, many ſignal protections, and particular interpoſitions of divine Providence.

Alexander biſhop of *Forli* * declares to the world what he had the fulleſt conviction of, *viz.* "That the holy Virgin and Mo-"ther of God commanded by revelation, "now laſtly made to perſons † worthy of

* *Non deſuit benigna, dat. Colon.* 10 *Mart.* 1479. confirmed and approved by *Sixtus* V. and *Leo* X.

† To our bleſſed *Alan de Rupe*, and *James Springer* prior of our convent in the ſame city; to whom ſhe appeared in diſtant places about the ſame time, ſignifying how acceptable it would be to Heaven, and how advantageous to the Chriſtian world, to have the devotion of the holy *Roſary*, which was now grown cool, revived and flow again. — Who immediately, thus encouraged by the queen of Heaven, and aſſiſted by their fellow-preachers of the ſame order, like true ſons of S. *Dominick* raiſed up their venerable voices, and giving the world to underſtand their commiſſion, which Heaven confirmed by miracles, ſoon reſtored it to its former height of glory. — And thus the glorious Virgin *Mary*, what ſhe firſt communicated to her favourite S. *Dominick*, was pleaſed to recommend a ſecond time to his children — never to be forgotten by us.

"credit,

" credit, and confirmed by evident mi-
" racles, that the ancient devotion and
" confraternity of the holy *Roſary*, of the
" ſame Holy Virgin, formerly inſtituted
" by S. *Dominick*, ſhould be renewed in
" the convent of the *Brethren Preachers* in
" *Cologn:*" *i. e.* When God in his anger had viſited that city with heavy wars, and by this devotion they were averted, as *Leo* X. avows.

" I have found," ſays *Alan de Rupe*,* who for his ſingular piety was in ſuch eminent favour with God and his bleſſed Mother, " I have found, ſays he, ſome coun-
" tries parched up with drought, and the
" *Roſary* has brought a bleſſing . . . and
" great tempeſts in the air changed into
" fine weather . . . I have ſeen thoſe whom
" the plague had condemned, reſcued out
" of the jaws of death by the ſalutary an-
" tidote of the holy *Roſary*.

Thus in the year 1630 the city of *Bononia* was delivered from a raging peſtilence, as ſoon as the citizens took their flight to the holy *Roſary*. --- I ſhall give my reader a few particulars, which come atteſted from a circular letter of the ſupreme prelate of our order, our right Rev. F. maſter-general

* *De fructibus Roſarii, cit. à Foſſæo, p.* 179 & 184.

Rodulphus,

Rodulphus, dated the 2d of *February*, 1631, in which he makes this mercy known to all his religious.

" When the plague raged in *Bononia*, " the city made a vow . . . to come every " year to the Church of S. *Dominick*, to " have high Maſs ſung in honour to the " holy Virgin of the *Roſary*, and to cloath " and endow ſome young women . . . and " they happily obtained their deſires." In the ſame letter he alſo tells us: " That a " certain young man, who being ſmitten " with the plague and carried to the hoſ- " pital of S. *Lazarus*, was all on a ſudden " ſo miraculouſly healed, by having re- " courſe to the holy Virgin of the *Roſary*, " that he immediately aroſe, and went to " the Church of S. *Dominick*, to give thanks " to God and the Virgin *Mary*.

He relates the ſame of one *Victoria*, the daughter of *Peter Maſcarelli*, and ſeveral others. And adds: " That 'tis almoſt im- " poſſible to deſcribe the ſolemnity, with " which the city of *Bononia* celebrated the " feaſt of the holy *Roſary* . . . Proceſſions " were kept every day, Maſſes ſung, and " many rich offerings made. And from " that time the city of *Bononia* has choſen " *Mary* of the *Roſary* for their Patroneſs." --- And theſe are ſome of the bleſſed fruits of the holy *Roſary*.

Of

Of all the numerous or rather numberleſs * graces and favours which have been conferred upon particular perſons, I ſhall content myſelf with one, and but one freſh and authentick inſtance, which may ſtand in the place of thouſands, faithfully extracted from the *Italian* copy printed at *Rome* by command of his eminence cardinal *Paulucci*, vicar of his holineſs pope *Benedict* XIII. 1725. and it ſounds thus.

A native of the village of *Lungro*, in the biſhoprick of *Caſſano*, *Dominick di Benedetto* by name, miſled and deluded by falſe promiſes to deſtruction, took upon himſelf, tho' innocent, a murderous fact committed by another upon the perſon of one *Dominick Fraſcino:* and therefore being legally condemned to death, by virtue of his own confeſſion, in the month of *March* 1725, was brought out of the priſon of the city of *Biſignano*, into a chamber, where, according to the cuſtom of the kingdom of *Naples*, malefactors are to be aſſiſted by the Church, the better to prepare them for a happy death, three days before their execution.

Here *D. Michael Zito*, vicar-general of *Biſignano*, and *D. Leonard Lolago* his confeſſor convene the poor wretch, zealouſly

* The fruits, which have been derived *from this ſo wholſome an inſtitution*, the Church, in her office upon the firſt *Sunday* of *October*, profeſſes *innumerable*.

exhorting

exhorting him to provide againſt the terrors of the Lord, to do penance, and be reclaimed. But he was deaf to every argument, and only anſwered, *I muſt die innocent.*

In the mean time came a religious of the holy order of preachers, the reverend Father *Dominick Caruſo*, D. D. who ſetting before his eyes an image of our crucified Saviour, cried out with a loud and moving voice, and aſked him if he was a Chriſtian, and believed the Catholick faith. --- He anſwered, Yes; but then, ſays he in a diſtracted chafe, does Chriſt condemn or defend the innocent? Chriſt is righteous, anſwered the religious divine, and defends innocence. --- Seeing I am innocent then, ſays he, of the fact which is laid upon me, Chriſt muſt protect me, and make my innocence appear; for I am unjuſtly condemned to die. If you are innocent, replied the religious, moved by a ſtrong impulſe from Heaven, Chriſt will defend you. --- But then it is neceſſary, in the firſt place, to make yourſelf a friend of Chriſt, by a ſacramental confeſſion of your ſins, with a true ſorrow and contrition of heart, in order to obtain the forgiveneſs of them, and to reconcile to yourſelf the divine favour.

Yet this was not enough to break the obſtinate; and therefore he bethinks himſelf

ſelf of ſome other expedient to bring this ſtiff-necked ſinner to penance; and obſerving a *Roſary* about his neck, aſked him if he was devoted to our Lady of the *Roſary*. --- He told him, that he ſaid it every day, and was actually ſaying it whilſt the judge pronounced the ſentence of death upon him. --- Be of good courage then, anſwered the religious, the holy Virgin will pray her Son to manifeſt your innocence to the world before you die.

Here ſpoke the condemned innocent, and deſired that the promiſe made him might be fulfilled. --- Well, ſays the religious, but let us firſt ſay the *Roſary* together, that the moſt holy Virgin may inſpire you what to do. He accepted the condition, and ſcarce had they finiſhed the devotion, but he began to be awakened into a true ſenſe of his duty, and ſaid he would confeſs, as he actually did with all the marks of a truly ſincere and ſorrowful penitent. ---- Afterwards, turning to the religious, he admoniſhed him of his promiſe, which he again confirmed to him, *viz.* that the moſt holy Virgin of the *Roſary* would make his innocence appear before he died; as he afterwards declared in judgment to have done: *I acknowledge*, ſaid he, *my too great preſumption in this manner of ſpeaking, but feeling myſelf inwardly moved, as I believe, by the*

the holy Virgin, I gave him this aſſurance, viz. *that ſhe would never forſake him*

Now the day of execution, the 15th of *March*, being come, he ſhews ſome reluctance to move: but the religious ſetting forth the wonderful protection, with which the Virgin *Mary* always favours thoſe that are devoutly affected to her, he riſes up with great courage and goes to the place of execution: where the hangman going to take off the *Roſary* from about his neck, he cried out with a ſtrong voice, and told him he would not permit it. Then, after confeſſion, aſcending the ladder, full of confidence in the patronage of the Virgin *Mary*, he expreſſed himſelf in this manner, whilſt the rope was faſtening to the gallows: *People of this city of* Biſignano, *I die innocent of the fact which is laid upon me... will you know the reaſons?* --- But here the hangman interrupted him, and turning him off the ladder, jumped thrice upon his ſhoulders with all the violence he could, and cracked his neck, whilſt his mate below pulled him ſtrongly by the feet, the more quickly to diſpatch him out of miſery.

And now after all theſe efforts, the executioner, as he declared afterwards upon juridical examination, judged him dead, as he muſt neceſſarily have been, had not *Mary* of the *Roſary* interpoſed, and by her inter-

interceſſion controuled the laws of nature: When, behold! as multitudes of people beheld at noon-day, both the greater (which was very thick) and the leſſer ropes were ſnapt aſunder juſt as if they had been cut with the ſharpeſt knife, tho' new, as the miniſter of juſtice declared upon oath, and bought for that purpoſe, before he was led out of priſon.

The ropes thus ſuddenly breaking, to the great ſurpriſe and aſtoniſhment of all the ſpectators, he fell down upon the ground --- dead, even from the height of the fall, as all that ſtood by imagined, which was enough to ſtrike the breath out of his body. But the religious Father *Dominick Caruſo* and *D. Lolago*, conſcious of all that had paſſed, caſting attentive eyes upon him, and obſerving him yet alive, called out to have the rope cut that twitched his neck. Which was no ſooner done, but he aroſe from the grouud, ſtupified indeed, but otherwiſe entirely unhurt, in ſpite of all the arts of death that had been tried upon him, the ſkin only being a little ruffied about his neck. --- Whilſt the people wondering, cried out: *O miracle, miracle, of the Holy Virgin of the* Roſary! Nay, the very miniſters of juſtice, and ſoldiers that guarded him, amazed at ſo miraculous an interpoſition of divine Providence, were ſo far from laying hands upon him, that on the contrary they conducted him with multi-

multitudes of people to the next adjacent Church, not ceaſing to cry out: *Miracle, miracle of the moſt Holy Virgin of the* Roſary! --- Where now returning to himſelf, he gave her glory, ſaying: *Moſt Holy Virgin, I thank you.*

But her protection, which had preſerved him from feeling the leaſt pain, as he afterwards declared upon oath, ceaſed not here. For having left the place of immunity, he was taken again, and caſt into priſon, bound hand and foot a ſecond time; the ſecular power reſolving, coſt what it would, to execute the ſentence of death upon him. Yet he, poor unhappy happy man, continued lightſom and cheerful, with his beads in his hands, confident, as he ſaid, *that the moſt Holy Virgin of the* Roſary *would never ſuffer him to die by the rope.*

And O what a ſudden and ſurpriſing change! But three hours afterwards, the ſupreme magiſtrate of the city, conſidering the wonderful things that had happened, and retiring into his oratory (as he did for ſeveral hours every day) to pray to God to enlighten him in the affair, his prayers being ended, felt himſelf inwardly moved, by a powerful inſpiration from above, to ſet at large the innocent priſoner: which he actually did, and not only ſent him a ſupper that evening, but regaled him many days afterwards in honour to the moſt holy

holy Virgin *Mary* of the *Roſary*, who thus ſtretches out her helping hand to thoſe who commit themſelves to her protection. --- Well then might S. *Bernard* ſay: *In perilous anxieties and doubtful perplexities think and call upon* Mary: *let her not be far from your mouth, nor abſent from your heart .... ſhe being your protectreſs fear not.*

This account being brought to *Rome*, tho' by ſuch hands and ſuch irreſiſtible evidence, that no body doubted the truth of the fact, yet that it might be received with greater reverence and authority, his eminence the cardinal-vicar would have it juridically approved by the ordinary of the place, the right reverend Father in God *Solazzi* biſhop of *Biſignano*, according to the power given him by a decree of the holy council of *Trent: De invocatione & veneratione Sanctorum.* ---- Who therefore inſtituted a ſolemn proceſs in his epiſcopal court of council; in which all things being diligently examined, and weighed in the ſcales of the ſanctuary, he aſcribed this wonderful delivery to the invocation of the moſt holy Virgin *Mary*, and pronounced it, with the unanimous voices of three of the moſt learned divines of the city of *Rome*, truly miraculous. Which afterwards his eminence cardinal *Paulucci* commanded to be printed in the preſs of the apoſtolick chamber,

ter, and publiſhed upon the following feaſt of the holy *Roſary*.

Imprimatur & publicetur.
F. Card. Vic.
Imprimatur
Fr. Gregorius Selleri, Ord. Præd.
S. Pal. Apoſt. Magiſter.
N. A. Canonicus Cuggio Sec.
In Roma MDCCXXV.
In typographia Rev. Cameræ Apoſtolicæ.

Cum licentia ſuperiorum.

CHAP. IX.

Of the indulgences and privileges of the holy ROSARY.

WERE indulgences, as our enemies calumniate, and ſlanderouſly report them, *pardons granted by the pope for ſins to come, or leave obtained by money to commit them*, every true Catholick breaſt would riſe againſt, and loath the foulneſs of ſuch practices, which we abominate and reject with the utmoſt abhorrence. ---- But let them alone, fury drives them, and reaſon leads them not, — forſaken of truth!

For an indulgence, according to the received doctrine of the Church, is only a releaſing or remiſſion of ſuch temporal pains and puniſh-

puniſhments * as remain to be ſatisfied for, after the ſin is forgiven in the holy Sacrament of penance: granted by the Church out of the ſuperabundant merits and ſatisfactions of *Jeſus Chriſt*, according to the power committed to her, in her head, when the Son of God entruſted her with the promiſed diſpenſation of thoſe heavenly treaſures: *To thee* (ſpeaking to S. *Peter*) *will I give the keys of the kingdom of Heaven: ... whatſoever* (without any limitation) *thou ſhalt looſe on earth, ſhall be looſed alſo in Heaven.*

And from hence, *viz.* from the gracious conceſſion of *Jeſus Chriſt* to his Church, the holy council of *Trent* derives the divine original of indulgences; and pronounces them accurſed, *anathema*, who either aſſert them to be unprofitable (which the holy ſynod declares moſt wholſome to Chriſtian people) or deny the power of granting them in the Church.

And indeed can it be believed, that Chriſt depoſited a power in his Church to forgive original ſin in the holy Sacrament

* Such as the prophet *David*, after *Nathan* had told him on the part of God, the *Lord hath taken away thy ſin*, humbly deprecated night and day: *waſh me farther from my iniquity, and cleanſe me from my ſin*; *i. e.* not only from the crime, but from the temporal puniſhment due to it. — The ſin of *Adam* was forgiven him, and yet how dreadfully was it puniſhed both in himſelf and his poſterity, even with temporal death.

of

of baptiſm, actual ſin in the ſacrament of penance with the eternal puniſhment due to it? and ſhall the power of releaſing the temporal pain, which ſhe hath always practiſed, after the example of S. *Paul* in favour of the inceſtuous *Corinthian*, be denied her? No; *whatſoever ſhe ſhall looſe upon earth ſhall be looſed alſo in Heaven.*

And therefore like a tender and indulgent mother, ſhe calls upon her children to diſpoſe themſelves by prayers and faſtings and alms-deeds, by frequent confeſſion and communion, to ſhare the riches of her treaſures, and to extinguiſh the remaining debt due to their ſins, before the avenging flames of purgatory ſhall lay hold of them. --- How plentifully ſhe has poured them out upon the holy *Roſary*, I ſhall ſummarily mark out, after I have premiſed theſe few following inſtructions.

I. A plenary indulgence is a gracious conceſſion on the part of the Church, whereby we may gain a full remiſſion of all the pains and puniſhments due to our ſins, if on our part we punctually obſerve what ſhe preſcribes in order to it; if we be in the ſtate of grace, and have no affection to any voluntary venial ſin.

II. An indulgence for example of an hundred days, a year, *&c.* remits ſo much of the pains of purgatory as would be merited

rited by the penance of an hundred days, a year, &c. exacted according to the form and rigour of the ancient penitential canons of the Church.

III. The works enjoined muſt be performed with a pure and holy intention, free from all mixture of vice, and every vitiating circumſtance, which may render them evil in themſelves. For he that gives alms out of vain-glory, that viſits the Churches more to indulge his own pleaſure than out of devotion, or that prays with voluntary diſtractions, &c. merits not the indulgence.

IV. Of one and the ſame indulgence ſome merit more than others; becauſe ſome do penance more rigorouſly, faſt more ſeverely, give alms more abundantly, confeſs more ſorrowfully, communicate more devoutly, &c.

V. The indulgences of the holy *Roſary* may be applied *per modum ſuffragii* to the Church patient, to the poor ſuffering ſouls in purgatory: * — *per modum ſuffragii*, not authoritatively, becauſe the Church has no authority or juriſdiction over them, but only by way of ſuffrage, by way of prayer and aſſiſtance. — And they are theſe.

I. A plenary indulgence for all the faithful upon the day of inſcription, provided they

* *Clement* X. *Cæleſtium munerum*, 16 *Feb.* 1671. & *Innocent* XI. *in Bullario.*

confeſs and communicate, and pray for the exaltation of our holy Mother the Church, for the extirpation of hereſy, for peace and unity among Chriſtian princes, &c. as is uſual for gaining indulgences. *

II. A plenary indulgence upon the firſt *Sunday* of every month. †

III. A plenary indulgence upon all the feaſts, on which the Church celebrates any of the myſteries of the holy *Roſary:* upon *Chriſtmas-day*, *Eaſter-day*, the *Aſcenſion*, *Whitſun-day*, and upon all the principal feaſts of our Lady, *viz.* the *Annunciation*, *Viſitation*, *Aſſumption*, *Nativity*, *Preſentation*, and *Conception*. ‡

IV. A plenary indulgence upon the firſt *Sunday* of *October*, that great ſolemnity of the holy *Roſary*; and upon the third *Sunday* of *April*. ‖

* *Clement* VIII. *Salvatoris*, 13. *Jan* 1592. and *Innocent* XI. in *Bullario*, *c.* 2.

† *Greg.* XIII. ad augendam, 12 *Mart.* 1577. *& Innocent* XI. *in Bullario.*

‡ *Greg.* XIII. *Paſtoris æterni*, 5 *Maii* 1581. *& Innocent* XI. *in Bullario.*

‖ In memory of a ſweeping peſtilence miraculouſly extinguiſhed in the city of *Pavia* in *Italy:* as ſoon as the citizens had made a vow to erect a beautiful chappel, (which coſt 18000 ducates) and celebrate an anniverſary ſolemn proceſſion in honour to our bleſſed Lady of the *Roſary:* which is kept to this day as a yearly memorial and publick acknowledgment of the truth; amply atteſted by his holineſs *Gregory* XIII. (who upon this account granted a plenary indulgence to the confraternity of the holy *Roſary*) and by the right reverend Father *Seraphin Siccus* general of our order, who was preſent when this miracle happened. *Laluing*, *part.* 2. *p.* 460.

V. A

V. A plenary indulgence once a month for all the clergy both regular and ſecular, that have the privilege to ſay the votive Maſs of the *Roſary: Salve radix ſancta, &c.* and for all thoſe who ſhall hear it, confeſs, communicate and pray as before-mentioned.*

VI. *Leo* X. *Clement* VII. *Paul* III. and *Innocent* XI. in his epitome of the indulgences of the holy *Roſary*, have enriched this ſociety with all the ancient indulgences of the ſtations † within and without the walls of *Rome:* upon condition of viſiting (being truly contrite) five altars, or one altar, five times, and ſaying five *our Fathers*, and as many *hail Marys* each time, upon the days of thoſe ſtations, *viz.*

Upon the firſt, ſecond, third (the three *Ember-days)* and fourth *Sunday* of *Advent.*

From *Septuageſima* till *Low-ſunday* every day: upon *Chriſtmas-eve*, the four days of *Chriſtmas*, *New Year's-day*, *Three Kings*, and S. *Mark*'s.

Upon the three *Rogation-days*, the *Aſcenſion*, *Whitſun-eve*, *Whit-ſunday* to the

* *Clement* X. *Cæleſtium munerum*, 16 *Feb.* 1671. and *Innocent* XI. in *Bullario*, *c.* 10.

† The *Roman* ſtations are the ſeveral Churches, enriched with many ſpiritual favours, where the primitive Chriſtians from time to time aſſembled in proceſſion to pray.

feaſt of the bleſſed Trinity, excluſively: and upon the three *Ember-days* in *September*.

VII. A plenary indulgence in the article of death, to be conferred by any confeſſor the penitent ſhall pleaſe to chuſe, according to the form preſcribed in the breviary of the holy order of preachers.

In caſe of neceſſity, this general (not ſacramental) abſolution of the holy *Roſary* may be conferred, in theſe words: "By "authority of the apoſtolick ſee now com- "mitted to me, I apply to thee, the in- "dulgence granted by pope *Innocent* VIII. "to the brethren of the holy *Roſary*, in "the article of death. In the name of the Father, *&c.*" — Which being granted only for the article of death, and therefore only once to be received, 'tis adviſable always to confer it with this condition: *If thou happeneſt to die of this ſickneſs.*

VIII. For aſſiſting at the anniverſaries celebrated for the deceaſed of the ſodality; for every work of charity, as viſiting the ſick, giving alms, good counſel, *&c.* an indulgence of an hundred days.* — How every good work is rewarded here!

IX. And, *laſtly*, his holineſs pope *Benedict* XIII. out of his ſingular zeal to promote this devotion, after having heard the judgment of the holy congregation of cardinals, granted to all the faithful, who

* *Greg.* XIII. *cum ſicut accepimus*, 3 *Jan.* 1579.

de-

devoutly ſay the whole, or at leaſt a third part of the *Roſary*, an indulgence of an hundred days, for every *our Father*, and for every *hail Mary*. — And

To thoſe who ſay every day a whole, or at leaſt a third part of the *Roſary*, a plenary indulgence to be gained once, upon any day they ſhall chuſe within the year.

Here I paſs over many other gracious favours and privileges of the holy *Roſary:* one eminent one, which we cannot be debarred of, ſhall find a place in the following chapter.

CHAP. X.

Of the laws and rules of this Society.

WHAT arteries and nerves are, which tie and unite together the different parts of the whole, into an elegant harmonious order, nay what the blood and vital ſpirits are to a human body; the ſame thing are laws and rules to walk by to all ſpiritual and civil ſocieties. For as thoſe ſprings of life and motion in a human body, as long as they are kept pure and untainted, furniſh out a gay and lovely complection; juſt ſo the obſervance of wholſome laws, wiſely accommodated to the nature of the ſociety, bears it up and preſerves it in a

flouriſhing and thriving condition; whereas on the contrary, neglect or non-obſervance of them involves it in diſorder and confuſion: as the breach or rupture of an artery not only hurts itſelf, but diſcompoſes the whole body.

Wherefore if we propoſe to enter our names into this holy friendſhip, we muſt, if we would not be found lame and imperfect members, generouſly reſolve, by the grace of God, to act and live up to its laws; ſo wiſely adapted to the end of its inſtitution, and ſo eaſy to be obſerved in every ſtate of life.

I. The candidates, who deſire to be made members of this holy family of the Virgin *Mary*, muſt be admitted, and have their names regiſter'd, by ſuch perſons, and only ſuch as have a particular licence and authority, from the right reverend the generals of our order, the ſucceſſors and heirs of S. *Dominick*, (as has been confirmed by many popes) and have their beads bleſſed by the ſame hands.

II. No reward is to be taken, or accepted of for admiſſion or inſcription; that ſo holy a fellowſhip, wholly founded in charity, may not be ſtained with the leaſt blemiſh of any temporal view or intereſt.

III. Whoſoever is lawfully incorporated into this Society is made partaker of all the prayers and good works of his con-

federate

federate brethren all the world over.—And is received to the benefits of our order, by the authority of the holy ſee.

Of this eminent privilege we have moſt certain and undoubted memorials both from the apoſtolick diploma of *Leo* X. *Paſtoris æterni*, and the authentick records of our order. Our right reverend *Bartholomew de Comatiis* tells us,* that *while he lay at the feet of pope* Innocent VII. *his holineſs received, according to his deſires, the brethren of the holy* Roſary, *to the benefits of our order.* As all our generals, and general chapters have done after him — I ſhall only inſtance in one more, *viz.* in

Our right reverend Father *Seraphin Caballus*, who has left at once the moſt endearing marks both of his and his whole order's love and tenderneſs to this ſociety, in his letter dated the 13th of *March* 1573, in which he both confirms the privilege, and exhibits the benefits at the ſame time.

" Following the footſteps of our prede-
" ceſſors, and confirming their acts, rely-
" ing upon the great mercy of the Almigh-
" ty, and the clemency of the holy Vir-
" gin and Mother of God *Mary*, the par-
" ticular advocate and patroneſs of our
" order, as alſo upon the interceſſion of
" S. *Dominick* our holy Father, and of all
" the ſaints, we make you (*viz.* all the bre-

* In his letter *Notum facio, dat.* 13 *Octob.* 1482.

thren and ſiſters of the holy *Roſary)* " par-
" takers of all the maſſes, ſacrifices, pray-
" ers, ſermons, ſtudies, watchings, faſt-
" ings, abſtinence, labours, and of all the
" good and meritorious works, which
" through the goodneſs of God are wrought
" by the brethren and ſiſters of our order
" throughout the whole world. And we
" receive you to all the benefits and ſuf-
" frages, as well in life as in death, and
" even after death." And thus after him his ſucceſſors. — Wherefore they, who are legally adopted into this ſociety, are not only made partakers of one another's good works, but of thoſe of the whole order of S. *Dominick:* — whoſe charity purſues them even beyond the grave. For,

IV. In all the convents of our order, in all the Churches and Chappels of this confraternity, throughout the whole Chriſtian world, a high Maſs is ſung, and the Office of the dead is ſaid four times every year, for the ſouls of our brethren and ſiſters departed this life, immediately after the four principal feaſts of our Lady, *viz.* the *Annunciation*, *Purification*, *Aſſumption*, and *Nativity*. — Where the living meet to pray for their deceaſed brethren. — What comfort to ſome poor ſouls, who perhaps have not one friend upon earth to think of them in particular!

V. There

V. There is made a proceſſion of the confraternity of the holy *Roſary*, upon every firſt *Sunday* of the month, in all Catholick countries. — Where you may ſee it honoured with the moſt illuſtrious perſonages. Here, among mitred heads was eminent, *John d'Aranthon d'Alex*, S. *Francis* of *Sales* ſucceſſor, both in the biſhoprick of *Geneva*, and his devotion to the holy *Roſary*; with many others, whom you might have ſeen ſometimes carrying the image of our Lady of the *Roſary* in proceſſion, and ſometimes giving the benediction with the bleſſed Sacrament of the altar.

VI. The obligation, which the members of this ſociety take upon themſelves, is, to recite the whole *Roſary* once a week, either upon one and the ſame day, or upon three different days, as ſhall beſt ſuit with their convenience. — On the firſt day they ſhall contemplate the five joyful myſteries, which are prefigured by the white; on the ſecond, the five ſorrowful, ſignified by the red; and on the third, the five glorious, ſhadowed out by the damaſk roſe.

To ſatisfy this obligation, and to gain the indulgences of the *Roſary*, according to the more probable opinion of divines, either a whole *Roſary*, or at leaſt a third part, with its reſpective myſteries, muſt be performed upon one day; and the other two remaining parts upon two days following,

lowing, conſequently or not conſequently within the ſame week. But why may not the five decads, with its myſteries, be divided and ſaid at different hours of the ſame day? I think upon occaſion they may.

VII. S. *Dominick* extended the obligation no farther; yet it is highly adviſable to ſay five decads every day, to multiply to ourſelves the merits and indulgences of this devotion. — And for ſuch (O would to God all were ſuch, and would out-go obligation after the example of *Jeſus* and *Mary!*) the days of the week are conveniently divided after this manner.

On *Mondays* and *Thurſdays* — the five joyful myſteries.

On *Tueſdays* and *Fridays* — the five dolorous.

On *Wedneſdays* and *Saturdays* — the five glorious are propoſed to our meditation.

Then as to the remaining *Sundays*, we divide the year into three parts, that the fifteen myſteries may aptly correſpond to the divine office, which in the whole circuit of the year runs through the whole life of Chriſt — thus:

On the firſt *Sunday* of *Advent* and the following *Sundays* till *Septuageſima* — the five joyful myſteries employ our thoughts.

On *Septuageſima Sunday* and the following *Sundays* till *Eaſter* — the five dolorous.

On

On *Eaſter-Sunday* and the following *Sundays* till *Advent* — the five glorious.

VIII. This obligation is of ſuch a nature, like the ſweet and gentle laws and conſtitutions of our order, to which the holy *Roſary* is ſo nearly allied, as not to bind under any theological fault, or the leaſt venial ſin whatſoever. Tho' in caſe of omiſſion through negligence, or any other cauſe, we deprive ourſelves of the indulgences and participation of good works, performed by the reſt of this ſociety. — Did S. *Paul* receive graces from God by the prayers and interceſſions of others, * and ſhall we think it a light thing to be deprived of them? — to be deprived not only of our own prayers, but of them as they come laden to us with the merits of ſuch holy multitudes joining with us!

IX. If a perſon is indiſpoſed, or uncapable of complying with this duty, he may procure to have it performed for him by another, and he ſhall gain the indulgences.

X. It may be alſo offered up for the dead, and ſhall profit them as if living; provided they be legally adopted into this ſociety, either before or after death.

XI. When any of the ſociety dies, every member of the confraternity of the place muſt ſay a whole *Roſary* for his ſoul.

* 2 *Cor.* i. 11.

XII. As

XII. As the ineffable myſtery of the incarnation is the origin of all the other myſteries of our redemption, ſo the feaſt of the *Annunciation*, in which we commemorate this unſpeakable bleſſing, is the firſt and one of the moſt principal ſolemnities of this ſociety.

XIII. But the great feaſt, on which the Church commemorates ſome of the glorious triumphs of the holy *Roſary*, is kept upon the firſt *Sunday* of *October*.

THE

THE METHOD

Of Saying the

HOLY ROSARY,

ACCORDING

To the FORM prescribed by his Holiness Pope *Pius* V. of the Holy Order of *Preachers*.

WITH

Some ADDITIONAL REFLECTIONS upon the MYSTERIES.

With desolation is the land made desolate, because there is none that considereth in the heart. Jer. xii. 11.

THE PREFACE.

IF we would feel the tranſports which only can be felt, and know what the ſaints have called fervours of devotion, in this nobleſt exerciſe of our ſouls, the firſt thing we are to do, when we fall down upon our knees, with humble and contrite hearts, with pure and holy hands lifted up to Heaven, is, to ſhut our eyes, and with a ſhort ſilence place ourſelves in the awful preſence and audience of the great God; under the ſtrongeſt and moſt lively apprehenſions of his all-ſeeing eye over us, and his moſt intimate preſence in us: — in whom we live and move and have our *very* being.

Secondly, *We muſt let our imaginations carry us above the clouds, and place us among the glorious inhabitants of the triumphant Church,* that our low voices may be heightened and*

* *Such paſſages as theſe may be of ſome help to us.* — I ſaw our Lord ſitting upon a high throne .... Seraphims ſtood upon the ſame, and they cried one to another, and ſaid: holy, holy, holy, the Lord God of Hoſts, all the earth is full of his glory. *Iſa.* vi.

I ſaw

and perfected by theirs, with a particular eye to the Virgin Mary; *falling down with them upon our faces before the throne, worſhipping God, and longing to bear a part with them in their eternal muſick; we humbly praying, conſcious of our own unworthineſs to appear before ſo ſovereign and tremendous a Majeſty, and they praying for us:* — Caſt me not *(O God)* from thy face. — Suffer thy face to ſhine upon thy ſervant, and I will conſider thy wonderful things. — Give me underſtanding, and I will ponder thy law.

Thirdly, *Seeing the imagination has ſo mighty a power over our hearts, and can ſo wonderfully affect us with its images, it would, I am perſuaded, be of great uſe, the beſt uſe we can make of it, to fix and engage our attention, to heighten and inflame our devotion, if under the contemplation of each myſtery, we were to imagine to ourſelves a lively repreſentation of it, and dwell upon it till our*

I ſaw a great multitude, which no man could number, out of all nations, and tribes, and people, and tongues: ſtanding before the throne, and before the Lamb, cloathed with white robes, and palms in their hands: and they cried with a loud voice, ſaying: Salvation to our God, who ſitteth upon the throne, and to the Lamb.... And they fell on their faces... and adored God, ſaying: Amen. Benediction and glory, and wiſdom, and thankſgiving, honour and power and ſtrength unto our God for ever and ever. Amen. *Apoc.* vii.

Behold I ſee the heavens open, and the Son of man ſtanding at the right hand of God. *Acts* vii. 1.

hearts;

hearts begin to liquify, and tears flow under the melting views before us: in imitation of the ſaints, who ſaid the Roſary with ſuch attention to the myſteries, as if they had been preſent before their eyes.

And this is the low valley, I counſel you *Philothea (ſays S.* Francis de Sales) to keep in: —To repreſent unto your imagination * the ſubſtance of the myſtery, on which you will meditate, as tho' it were acted really and truly in your preſence: for example; if you would meditate on our Lord upon the croſs, imagine yourſelf to be upon mount *Calvary*, and that you there behold and hear all that was done, or ſaid, at our Lord's paſſion; or if you will (for it is all one) imagine to yourſelf, that in the very place where you are they are crucifying our Saviour, in ſuch manner as the holy Evangeliſts deſcribe.

O! come then ye devout admirers of the holy Roſary, *let us imprint its divine myſteries upon our imaginations, and repreſent them to our minds in all their moſt lively colours; that ſo we may learn to exerciſe the ſame paſſions, to excite the ſame affections in our hearts,*

* By this means of imagination we retain our ſpirit within the myſtery we mean to meditate on, to the end it range not idly hither and thither, even as we ſhut up a bird in the cage, or as we tie a hawk by the leaſh that ſo ſhe may abide on the hand. *Thus that eminent devotee of the holy* Roſary, *in his* Introduction to a devout life, *Part* 2. *chap.* 4.

as we ſhould have done, had we ſeen them, with our bleſſed Lady, really acted before our eyes; as they who have gone before us in this devotion have done: and that ſo we may feel and experience in ourſelves what they have felt, and what from their own experience they have told us, viz. *That there is more true and ſolid and ſubſtantial joy, more real comfort and delight and ſatisfaction of ſoul, in one ſingle thought rightly formed of them, than all the riches and pleaſures, than all the pride and glitter of this lower world can poſſibly afford us.*

O! come, come then I ſay, let us remember, that we have faculties as well as they, capable of exerting themſelves in the moſt inraviſhing contemplation and love of Jeſus *and* Mary, *of copying and tranſcribing their perfections, and of making us, through divine grace, like them here in every virtue, in all purity and holineſs of life, in order to be like them hereafter in glory.*

As we may hope to be, if we would but live by this devotion, live in a ſteady and uniform courſe of piety, in a continual tendency to that heavenly family we are deſcended from, and deſigned for, as becomes the natives of Heaven, as becomes thoſe who have entered into a commencement of it here upon earth, by commencing devout children of Mary.

But then, as ever we deſire, to recommend ourſelves to her peculiar favour, and care

and

and protection over us, by a true and generous devotion to her, we muſt carefully put in practice theſe following monitions.

1. *We muſt learn to affect our hearts with the tendereſt ſentiments of love and devotion to ſo kind a mother, and moſt generous benefactreſs; who bore ſo mighty a ſhare in all the myſteries of our redemption. — Certainly the flames of her love towards us, now increaſed by her glory, muſt needs be enough to kindle Seraphims, and fill all reaſonable breaſts with burning affections towards her.*

2. *We muſt diſdain all baſe and ſordid and unworthy ends of action, always fearful to offend, and careful to pleaſe her in every thing we do: always and above all things watchful, and upon our guard, as we walk and converſe in the midſt of ſnares, not to crucify her beloved Son a ſecond time, nor wound her motherly breaſt by any mortal ſin.*

3. *If by the wiles and ſtratagems of the devil, if through human frailty and ſurpriſe, we have the misfortune to prove ſuch degenerate children, we muſt upon the firſt reflection immediately forſake the guilty ſcene of our offence, and throw ourſelves at her feet, the refuge of ſinners as well as ſaints; who deſpiſes not the ſighs and tears of humble returning penitents, but will through her interceſſion bring us back to ourſelves again, and not ſuffer us to periſh in our folly.*

4. *We*

4. *We muſt zealouſly endeavour to imitate and tranſcribe her virtues, eſpecially thoſe ſhe gave the rareſt example of, her chaſtity and humility, which rendered her ſo agreeable an object of the divine favour: for* ſhe loves thoſe, *ſays S. Bernard*, that love her, eſpecially thoſe whom ſhe ſees like herſelf in chaſtity and humility: *and then thinks herſelf truly honoured by us, when ſhe ſees us animated to every virtue after her example.*

5. *We muſt be ſure to invoke and call upon her in all our dangers, in all the wants and neceſſities of our ſouls: but moſt particularly in the dangerous moments of any violent temptation. Nor can we honour her more than by flying thus to her protection, nor find more immediate ſuccour and relief than under the ſhadow of her wings. — How many has ſhe brought off victorious through ſtorms and tempeſts; and, alas! how many on the contrary have ſuffered ſhipwreck without her?*

6. *We muſt perform every day ſome devotion in her honour. — But what can we preſent more pleaſing to her, or more advantageous to ourſelves, than her own devotion of the holy* Roſary, *which God ſo accepts with the openeſt marks of approbation. — We muſt faſt ſometimes, and give alms in her honour; and celebrate her returning feaſts with our holy confeſſions and communions.*

And O! did we but live thus, what bleſſed and comfortable lives ſhould we then lead,

even

even live in Heaven whilſt we live here upon earth! — Then the great Mother of God would look down upon us, and regard us as her children; then ſhe would obtain for us every virtue, drive away every evil, and guard and defend us againſt all our enemies.

Then ſhe would never abandon us, neither now, nor in the hour of our death; but would always ſtand by us both now and in our laſt hour, in our agonizing hour, beckoning to us with immortal crowns in her hands, ready to preſent our departing ſouls before the throne of her Son: as we ſo often pray ſhe would vouchſafe to do, even pray for us ſinners, now and in the hour of our death. *Amen.*

THE

JOYFUL MYSTERIES.

IN the name of the Father, *&c.*

Verſ. Incline unto my aid, O God.

Reſp. O Lord, make haſte to help me. Glory be to the Father, *&c. Amen. Alleluia.**

Verſ. Vouchſafe me to praiſe thee, O ſacred Virgin.

Reſp. Give me power againſt thy enemies.

I believe in God, *&c.* with three hail *Marys.*†

I. *The Annunciation of our bleſſed Lady.*

LET us contemplate in this myſtery, how the angel *Gabriel* ſaluted our bleſſed Lady, and declared unto her the incarnation of our Lord and Saviour Jeſus Chriſt.

* Which is ſaid throughout the whole year, except between *Septuageſima Sunday* and *Holy Thurſday* in the great week; in which time is ſaid: *Praiſe be to thee, O Lord, King of eternal glory.*

† In paying ſupreme worſhip to the all-glorious Trinity, and in honour to our bleſſed Lady, inaſmuch as ſhe is the adopted daughter of God the Father, the mother of the Son, and the ſpouſe of the Holy Ghoſt.

Be

* ☞ Be ſtill, and let our hearts here adore in a language higher than that of words, the amazing wonders of the infinite love and goodneſs of God towards us, in thus providing himſelf a lamb for a burnt-offering — for us poor miſerable ſinners, vile reptiles of the earth, who had ſo highly deſerved to be thrown from his mercy for ever.

Let us imagine to ourſelves that we ſee the angel of God deſcending from Heaven, with the joyful news to our bleſſed Lady: *Hail full of grace . . . thou ſhalt conceive . . . the power of the moſt High ſhall overſhadow thee . . . . thou ſhalt bear a ſon, and thou ſhalt call his name* Jeſus.

O miracle of love! the co-eternal Son of the living God, ſeeing the miſeries we were plunged into, could not reſt, no not in the bleſſed arms of his heavenly Father, but diveſts himſelf, as it were, of his moſt tranſcendent majeſty and glory, deſcends from Heaven, that we might aſcend thither, and becomes the Son of man, that we might become the children of God. --- *Our Father*, &c.

Let us pray.

O Holy *Mary*, queen of virgins, by the moſt high myſtery of the incarnation of thy beloved Son, our Lord Jeſus Chriſt,

* This mark ☞ here, as in the other myſteries, begins the additional reflections, to be made uſe of as devotion ſhall ſuggeſt.

by

by whom our ſalvation was ſo happily begun, obtain for us we beſeech thee, by thy interceſſion, light to know this ſo great a benefit which he has beſtowed upon us, vouchſafing in it to make himſelf our brother, and thee his own moſt beloved mother, and our mother alſo. *Amen.*

II. *The Viſitation of S.* Elizabeth.

LET us contemplate in this myſtery, how the bleſſed Virgin *Mary*, underſtanding from the angel *Gabriel*, that her couſin S. *Elizabeth* had conceived, went with haſte into the mountainous country of *Judea* to viſit her, and remained with her three months.

☞ Let us imagine here, that we ſee our bleſſed Lady preparing herſelf for the journey: and let us devoutly accompany her, now with child of Jeſus, and going mother of God as ſhe was, to pay this office of charity to S. *Elizabeth*, ſix months gone with child of S. *John the Baptiſt*.

Behold her *entering the houſe of* Zacharias, and ſaluting S. *Elizabeth*. O bleſſed ſalutation! at which the infant-precurſor lept for joy in his mother's womb, was ſanctified and cleanſed from original ſin, and the mother repleniſhed with the Holy Ghoſt.

O! let us here make one moment's ſtay at leaſt, where the Mother of God ſtaid three

three months, employed in every virtue, in every kind office and work of charity, communicating the divine myſteries of the incarnation, and praiſing God. --- *My ſoul doth magnify the Lord*, &c. --- *Our Father*, &c.

Let us pray.

O Holy Virgin, moſt ſpotleſs mirror of humility, by that exceeding charity which moved thee to viſit thy holy couſin S. *Elizabeth*, obtain for us by thy interceſſion, that our hearts may be ſo viſited by thy moſt holy Son, that being free from all ſin, we may praiſe him and give him thanks for ever. *Amen.*

III. *The Nativity of our Lord Jeſus Chriſt.*

LET us contemplate in this myſtery, how the bleſſed Virgin *Mary*, when the time of her delivery was come, brought forth our Redeemer Jeſus Chriſt at midnight, and laid him in a manger, becauſe there was no room for him in the inns at *Bethlehem*.

☞ Let us imagine ourſelves here *ſurrounded with a divine brightneſs*, and flying to *Bethlehem* with the watchful ſhepherds. --- Let us imagine we hear the melodious harmony of the heavenly muſicians, ſinging, *Glory in the higheſt Heavens to God* --- upon account of thoſe *tydings of great joy* which were brought to us, --- *becauſe this day is born to* us *a Saviour, who is Chriſt the Lord, in the city of* David. Let

Let us now enter into the ſtable, and humbly proſtrate ourſelves before our divine Jeſus. --- O! what amazing myſteries! A pure creature gives life to her Creator, a virgin becomes a mother without ceaſing to be a virgin! --- The Son of God the Father, without a mother from all eternity, becomes in time the ſon of a virgin-mother without a father! And he whom the heavens cannot comprehend is wrapt in ſwadling-cloaths, and laid in a manger!

O bleſſed Jeſu! what aſtoniſhing humility and condeſcenſion is here! No room in the depth and rigour of winter for this divine babe? No room, no not for the Saviour of the world, but in a ſtable! --- *Our Father*, &c.

Let us pray.

O Moſt pure Mother of God, by thy virginal and moſt joyful delivery, by which thou gaveſt unto the world thy only Son our Saviour, we beſeech thee obtain for us, by thy interceſſion, grace to lead ſuch pure and holy lives in this world, that we may worthily ſing without ceaſing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

IV. *The Preſentation of our bleſſed Lord in the Temple.*

LET us contemplate in this myſtery, how the moſt bleſſed Virgin *Mary*, on

the day of her purification, preſented the child Jeſus in the temple, whom, holy *Simeon* giving thanks to God, with great devotion received into his arms.

☞ Let us place ourſelves here in the temple of *Jeruſalem*, and imagine we ſee the Mother of God coming with the child Jeſus in her arms, to offer him up to his heavenly Father, and to undergo the ceremony of purification in obedience to the laws of *Moſes*. --- To thoſe laws which neither he nor ſhe were by any means obliged to; if not to prevent ſcandal and ſingularity.

Hear the devout *Anna* praiſing the Lord: --- ſee the holy *Simeon*, who *came into the temple*, admoniſhed by the Holy Ghoſt, adoring his Saviour in humbleſt proſtrations; taking him into his arms, bleſſing God, and ſaying: *Now thou do'ſt diſmiſs thy ſervant, O Lord, according to thy word in peace: becauſe my eyes have ſeen thy Salvation*, &c.

Oh! may we, moſt ſacred Virgin, receive him out of your arms into our hearts, and there enjoy him in the cloſeſt embraces; the life of our ſouls, our light to enlighten us, *and the glory of his people of Iſrael.* --- *Our Father*, &c.

Let us pray.

O Holy Virgin, moſt admirable Miſtreſs, and pattern of obedience, who didſt preſent in the temple the Lord himſelf of the

the temple, obtain for us grace of thy beloved Son, that with holy *Simeon* and devout *Anna* we may praiſe and glorify him for ever. *Amen.*

V. *The finding of the Child* Jeſus *in the Temple.*

LET us contemplate in this myſtery, how the moſt bleſſed Virgin *Mary* having loſt, without any fault of her's, her beloved Son in *Jeruſalem*, ſhe ſought him for the ſpace of three days, and at length found him the third day in the temple, in the midſt of the doctors, diſputing with them, being then of the age of twelve years.

☞ Let us imagine here that we ſee the moſt holy family the world ever ſaw, Jeſus now twelve years of age, with *Mary* and *Joſeph* coming *up to* Jeruſalem, *according to the cuſtom of the feſtival-day*; --- but not returning as they came, *the child Jeſus remaining in* Jeruſalem and retiring from them to do his Father's will.

Let us imagine again that we ſee the holy Virgin, being now come homewards *a day's journey*, and miſſing Jeſus, all drowned in tears, ſeeking him amongſt her acquaintance, and haſtening back to *Jeruſalem*, where ſhe finds him diffuſing the rays of his divine wiſdom in the midſt of the doctors, to the great aſtoniſhment of all that

heard him. --- What ſorrow from the loſs! what raviſhing joy in finding him!

Sweeteſt Jeſus, how often do we loſe you through our fault! Oh! may we as often ſeek you as your bleſſed Mother did, with true ſorrow of heart, and with tears in our eyes; eſpecially in the temple, in the houſe of prayer where you may be found! --- *Our Father*, &c.

Let us pray.

MOST bleſſed Virgin, more than martyr in thy ſufferings, and yet the comfort of ſuch as are afflicted, by that unſpeakable joy, wherewith thy ſoul was raviſhed in finding thy beloved Son in the temple, in the midſt of the doctors diſputing with them, obtain of him for us ſo to ſeek him, and to find him in the holy Catholick Church, that we may never be ſeparated from him. *Amen.*

The five dolorous Myſteries.

I. *The Prayer and bloody Sweat of our bleſſed Saviour in the Garden.*

LET us contemplate in this myſtery, how our Lord Jeſus Chriſt was ſo afflicted for us in the garden of [illegible] *mane*, that his body was bathed in a bloody ſweat, which ran trickling down in great drops unto the ground.

☞ Let

☞ Let us imagine ourſelves here with Jeſus and his three beloved diſciples, in the mournful garden, and that we hear him ſay, now plunged into a ſea of bitterneſs, what ſhould cut us to the very heart to hear: *My ſoul is exceeding ſorrowful, even unto death.* --- Ah! woe is me, my deareſt Jeſus, that you ſhould be ſo afflicted for me!

Let us go on a little farther, and ſee what our ſins have done, the ſaddeſt ſpectacle that ever eye beheld! the Son of God lying proſtrate upon the ground, ſtruggling under the moſt diſmal agonies and anguiſh of mind, which draw ſweats of blood, *great drops of blood*, from every pore, and a vehement deſire that the bitterneſs of that cup, that the bitterneſs of his approaching paſſion, might paſs from him if it were poſſible.

Nevertheleſs, ſays he, O aſtoniſhing reſignation to the Will of God, *not my Will but thine be done:* in obedience to your will, I am reſolved to bear the bittereſt pangs. --- *Our Father*, &c.

Let us pray.

O Moſt holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the garden, vouchſafe to intercede for us, that our paſſions reduced to the obedience of reaſon, we may always, and in all things, conform and ſubject ourſelves to the Will of God. *Amen.*

II. *The ſcourging of our bleſſed Lord at the Pillar.*

LET us contemplate in this myſtery, how our Lord Jeſus Chriſt was moſt cruelly ſcourged in *Pilate*'s houſe, the number of the ſtripes they gave him being (as it was revealed to S. *Bridget)* above five thouſand.

☞ Let us imagine here that we ſee our deareſt Jeſus, after he was apprehended, blind-folded, buffetted, ſpit upon, and inſulted over in the moſt ignominious manner, ſtript of all his cloaths, and bound to a pillar. See, and let our hearts ſink within us: what mercileſs ſtrokes ſhower down upon his divine ſhoulders!

His ſkin is tore off with knotty ſcourges, his blood ſprings out in ſtreams, pieces of fleſh fly in the air, and his bones are laid uncovered! --- one wound from head to foot.--- And are not our hearts wounded, are they not at leaſt touched with the feeling of the ſmart, which Jeſus felt for us!

Oh! the heinouſneſs, the monſtrous heinouſneſs of ſin, and the fierceneſs of God's anger againſt it! --- againſt the ſins of human nature which he aſſumed, when ſo heavy a load of ſuffering is laid upon the innocent ſinleſs Lamb of God, who had nothing to ſuffer for in himſelf, but only for our ſakes. --- *Our Father*, &c.

Let

Let us pray.

O Mother of God, overflowing fountain of patience, by thoſe ſtripes thy only and moſt beloved Son vouchſafed to ſuffer for us, obtain of him for us grace, that we may know how to mortify our rebellious ſenſes, and cut off all occaſions of ſinning, with that ſword of grief and compaſſion which pierced thy moſt tender ſoul. *Amen.*

III. *The crowning of our bleſſed Saviour with Thorns.*

LET us contemplate in this myſtery, how theſe cruel miniſters of Satan platted a crown of ſharp thorns, and moſt cruelly preſſed it on the ſacred head of our Lord Jeſus Chriſt.

☞ Let us imagine that we ſee our ſuffering Jeſus before our eyes, cloathed with the purple of deriſion, as if the King of glory had pretended to ſome royalty that did not belong to him. See the thorny crown ſtruck deep into his ſacred temples, and the blood guſhing out from every wound! --- *Wounded for our iniquities .... broken for our ſins.*

Behold his ſacred head bruiſed with the reed, that mock-ſcepter which they put into his hands, whilſt they bow the knee before him in this piteous condition, and make obeiſance to him in mockery and

wantonneſs: whilſt royal ſalutations ---- *Hail king of the* Jews, are ſeconded with all kind of buffooneries and ſpiteful treatment.

Nay, but O man, *behold the man!* that divine man, God, and God-man, laid as low for our pride, as grief and ſorrow and pain and ſhame could lay him! Behold the uncreated wiſdom of his eternal Father ridiculed, omnipotence injured and affronted, and divine Majeſty crowned with ignominy! --- *Our Father*, &c.

Let us pray.

O Mother of our eternal Prince and King of glory, by thoſe ſharp thorns, wherewith his holy head was penetrated, we beſeech thee, that by thy interceſſion we may be delivered here from all motions of pride, and in the day of judgment from that confuſion which our ſins deſerve. *Amen.*

IV. *Jeſus carrying the Croſs.*

LET us contemplate in this myſtery, how our Lord Jeſus Chriſt being ſentenced to die, bore with the moſt amazing patience the croſs, which was laid upon him for his greater torment and ignominy.

☞ Let us imagine to ourſelves here, that we ſee thoſe inhuman, ſpiteful, [illegible] wretches tearing off his cleaving [illegible] and laying upon Jeſus now exhauſted [illegible] anguiſh, and languiſhings and thirſts, the heavy

heavy load of a rude unweildly croſs; which makes his yielding ſhoulders ſink under the very weight: and thus he bears, unable to bear the ignominious inſtrument of his own pains.

See how they drag our deareſt Lord through all the violent ſteps of inſult, and ſcorn and reproach, to the top of that fatal mountain, --- with ſuch cruelties committed upon his ſacred perſon, that he muſt have neceſſarily conſummated his ſacrifice in the way, had not *Calvary* been the place appointed for the finiſhing ſtroke!

Oh! but let us ſtep in, we who have had ſo great a hand in his blood, with *Simon* of *Cyrene*, and bear with him a part of the burthen; let us accompany him with his deareſt afflicted mother, and bathe his bloody footſteps with our tears. --- *Our Father*, &c.

Let us pray.

O Holy Virgin, example of patience, by the moſt painful carrying of the croſs, on which thy Son our Lord Jeſus Chriſt bore the heavy weight of our ſins, obtain for us of him by thy interceſſion courage and ſtrength to follow his ſteps, and bear our croſs after him to the end of our lives. *Amen.*

V. *The Crucifixion of our Lord Jeſus Chriſt.*

LET us contemplate in this myſtery, how our Lord Jeſus Chriſt, being come

to the top of mount *Calvary*, was ſtript of all his cloaths, and his hands and feet moſt cruelly nailed to the croſs, in the preſence of his moſt afflicted mother.

☞ Let us imagine ourſelves here under the croſs, *looking upon him whom we have pierced.* — Methinks I ſee him all in a flame, offering himſelf up a burnt-offering, both the prieſt ſacrificing, and the lamb ſacrificed, for the ſins of the whole world, and for mine in particular, — hanging by the painful faſtenings of four groſs nails, under a moſt violent diſtortion of every limb.

Hear, methinks I hear the ſtrokes of the hammer, enough to rend the rocks, and make Heaven and earth to tremble. — O how faſt the blood guſhes out of the ſacred orifices! whilſt he is praying for his enemies, his bowels earning, his heart melting with commiſeration; languiſhing, agonizing, thirſting, fainting, bleeding, dying: and all out of pity and compaſſion to me.

But, O my ſweeteſt Jeſus! am I the cauſe of your death? I will then revenge your death upon my ſins which cauſed it, will kill and crucify them which killed and crucified you. --- *Oh! that my head were waters, and my eyes a fountain of tears, that I might weep both day and night*, lament and ſympathize with you. --- *Our Father*, &c.

Let

Let us pray.

O Bleſſed Virgin, Mother of God, as the body of thy beloved Son was for us extended on the croſs, ſo may our deſires be daily more and more ſtretched out in his ſervice, and our hearts wounded with compaſſion of his moſt bitter paſſion. And thou, O moſt holy Virgin, vouchſafe to negotiate for, and with us, the work of our ſalvation, by thy efficacious interceſſion. *Amen.*

The five glorious Myſteries.

I. *The Reſurrection of our bleſſed Saviour.*

LET us contemplate in this myſtery, how our Lord Jeſus Chriſt, triumphing glorioufly over death, roſe again the third day immortal and impaſſible.

☞ Let us imagine to ourſelves here, that we ſee our bleſſed Lord ariſing out of the ſepulchre, disfigured the other day, and hacked and mangled, but now immortal and cloathed with ſplendor, and endowed with all the gifts of a glorified body, never to die any more.

Let us fix our eyes upon him, and behold him going to viſit his bleſſed Mother, to cheer and clear up that eclipſed Heaven, to dry up the tears of her chaſte eyes, and to give her the kiſs of peace. --- Oh! what a Heaven of joy filled her ſoul when ſhe

ſaw

ſaw her beloved Son, our triumphant conqueror of ſin and Satan, not hanging any more between two thieves, but environed with multitudes of angels; not covered with blood and gore, but enrobed with immortality and glory. --- Oh! the endearments that paſſed between them.

Sweeteſt Jeſus, may we then die and mortify ourſelves after your example, die to ſin which pierced your ſoul to death; and that riſing again to life, we may riſe and conquer as you have done, and trample every unruly paſſion under our feet. --- *Our Father*, &c.

Let us pray.

O Glorious Virgin *Mary*, by that unſpeakable joy thou receivedſt in the reſurrection of thy only Son, we beſeech thee obtain of him for us, that our hearts may never go aſtray after the falſe joys of this world; but may be ever and wholly employed in the purſuit of the only true and ſolid joys of Heaven. *Amen.*

II. *The Aſcenſion of our bleſſed Saviour.*

LET us contemplate in this myſtery, how our Lord Jeſus Chriſt, forty days after his reſurrection, aſcended into Heaven, accompanied by the holy angels, in ſight of his moſt holy Mother, his apoſtles and diſciples, to the wonder and amazement of them all.

☞ Let

☞ Let us imagine ourſelves here upon the mountain of olives, and that we ſee the glorious champion of our ſalvation taking his leave of his bleſſed Mother and his diſciples, comforting them, and *lifting up his hands*, and *bleſſing them:* --- and that we hear the angels ſing, *Ariſe, O Lord, and go to the place of thy repoſe.*---See him mounting up upon a cloud, aſcending victorious from the wars, all died in blood, and leading captivity captive.

Whilſt others of the heavenly chorus, congratulating the conqueſts he had won, cry out to one another: *Who is this that comes from* Edom *with garments died in* Boſra, *this beautiful one with the ſtole of his humanity, that walketh in the multitude of his virtues? --- Who is this King of glory? Our Lord, ſtrong and mighty; our Lord, mighty in battle. Be ye lifted up, O eternal gates, and the King of glory ſhall enter in.*

Oh! let us think here what his bleſſed Mother and diſciples felt; whoſe hearts were ſo enflamed with love towards him, that they could not withdraw their eyes from Heaven, nor leave the venerable place, till they were diſmiſſed by two angels. --- *Our Father*, &c.

Let us pray.

O Mother of God, comfort of the afflicted, as thy beloved Son, when he aſcended into Heaven, lifted up his hands and

and bleſſed his apoſtles; ſo vouchſafe, moſt clement Lady, to lift up thy pure hands to him or us, that we may obtain both his and thy bleſſing here upon earth, and enjoy him with thee hereafter in Heaven. *Amen.*

III. *The Deſcent or Coming down of the Holy Ghoſt.*

LET us contemplate in this myſtery, how our Lord Jeſus Chriſt, being ſeated on the right-hand of God, ſent as he had promiſed the Holy Ghoſt upon his apoſtles, continuing in prayer and ſupplication with the bleſſed Virgin *Mary*, expecting the performance of his promiſe.

☞ Let us imagine ourſelves here in the ſacred college of the apoſtles, aſſembled with them and *Mary, the Mother of Jeſus*, in an upper room in *Jeruſalem*; *perſevering with one mind in prayer*, purifying and preparing our ſouls with them, for the coming of the Holy Ghoſt, that bleſſed comforter, and ſpirit of all truth.

Let us now imagine to ourſelves, that we hear the noiſe which all on a ſudden was *formed from Heaven, as of a violent ruſhing wind*, which *filled the whole Houſe where they were ſitting:* --- to ſhew what he would do in and by them, even turn all things upſide down. --- The proudeſt ſpirits were humbled, the hardeſt hearts trembled, and the idols were overthrown, to give place

place to a crucified Jeſus. --- *And there appeared to them cloven tongues, as it were of fire, and it ſat upon each of them. And they were all filled with the Holy Ghoſt.*

Oh! may the ſame alterations, the ſame bleſſed effects of this holy Spirit be wrought in us; even to the throwing down of all the idols of ſin, even to the turning of every thing upſide down within us; that ſo we may be made worthy temples of the Holy Ghoſt. --- *Our Father*, &c.

Let us pray.

O Sacred Virgin, tabernacle of the Holy Ghoſt, we beſeech thee obtain for us, by thy interceſſion, that this moſt ſweet comforter, whom thy beloved Son ſent down upon his apoſtles, filling them thereby with all ſpiritual joy and conſolation, may teach us in this world the true way of ſalvation, and make us walk in the paths of virtue and good works. *Amen.*

IV. *The Aſſumption of our bleſſed Lady.*

LET us contemplate in this myſtery, how the glorious Virgin *Mary*, twelve years after the reſurrection of her Son, paſſed out of this world unto him, and was by him aſſumed into Heaven, accompanied by the holy angels.

☞ Let us imagine to ourſelves here, that we ſee the moſt glorious proceſſion the ſun ever ſhone upon, the glorious, the glorified Virgin

Virgin *Mary*, three days after ſhe had given up her ſoul into the hands of that King of glory, to whom ſhe had given fleſh, mounting up through the air with all incredible joy and triumph.

Hear the muſick, the applauſe, and acclamations of angels, aſtoniſhed at ſo great and new a glory: *Who is this that aſcends from the deſart, full of delights, and leaning upon her beloved? Who is this* (ſay they to one another) *that aſcends on high like the morning light, when it begins to ſhine, beautiful as the moon, choſen as the ſun?* --- And thus ſhe is received into the empyreal Heaven, to the joy of angels, and the hope of fallen man.

Oh! may we then ſo imitate her virtues, ſubdue our paſſions, and mortify our bodies here upon earth, that they may be raiſed, at the laſt day, exalted and inveſted with glory; that we may be met by the angels as ſhe was, and welcomed into the joys of Heaven, with a *Come ye bleſſed*, &c. --- *Our Father*, &c.

Let us pray.

O Moſt prudent Virgin, who entering the heavenly palace, didſt fill the holy angels with joy, and man with hope, vouch-ſafe to intercede for us in the hour of our death, that free from all the illuſions and temptations of the devil, we may joyfully and ſecurely paſs out of this temporal ſtate to

to enjoy the happineſs of eternal life. *Amen.*

V. *The Crowning of our bleſſed Lady in Heaven.*

LET us contemplate in this myſtery, how the glorious Virgin *Mary* was with great jubilee and exultation of the whole court of Heaven, and to the particular glory of all the ſaints, crowned by her Son with the brighteſt diadem of glory.

☞ Let us imagine to ourſelves here, that we ſee the ſolemnity of this heavenly coronation, that we ſee her bleſſed Son circling her brows with an imperial crown, inveſting her ſacred body with a moſt peculiar glory, and proclaiming her ſoveraign queen of all creatures.

See all the choirs of angels coming to pay their homage and obedience to her, caſting down their crowns before her, and congratulating with her as their queen and Lady, rejoicing in ſo glorious a creature: who *like a river* (ſays S. *Bernard) rejoices and makes glad the whole city of God, with ſuch an impetuous abundance of delights, that we here upon earth feel the dew that from thence comes down upon us.*

Oh! let us then leave off gazing upon the trifles here below, and be always looking up to our eternal inheritance in the Heavens: where the ſun of righteouſneſs fills the place,

place, and crowns his ſaints with glory. --- *Behold our queen has gone before us, and has been received with ſo great glory, that with confidence the ſervants follow their Lady, and cry, ſaying: Draw us after you, that we may run in the odour of your cintments* ... that we may here run with joy the race that is ſet before us, in hopes to be crowned, to live and reign with her in glory hereafter. --- Our Father, *&c.*

Let us pray.

O Moſt glorious queen of all the heavenly citizens, we beſeech thee accept this *Roſary*, which as a crown of roſes we offer at thy feet; and grant, moſt gracious Lady, that by thy interceſſion, our ſouls may be enflamed with ſo ardent a deſire of ſeeing thee ſo glorioufly crowned, that it may never die in us, until it ſhall be changed into the happy enjoyment of thy bleſſed ſight. *Amen.*

* HAIL holy queen, Mother of mercy, our life, our ſweetneſs, and our hope; to thee do we cry, poor baniſhed ſons of *Eve*; to thee do we ſend up our ſighs, mourning and weeping in this valley of tears. Turn then, moſt gracious advocate, thy eyes of mercy towards us; and after this our exile ended, ſhew unto us the

* Each part of the *Roſary*, when the whole is not ſaid together, may be thus concluded with *Hail holy queen, &c.*

bleſſed

bleſſed fruit of thy womb, Jeſus, O moſt clement, moſt pious, and moſt ſweet Virgin *Mary*.

Verſ. Pray for us, holy Mother of God.

Reſp. That we may be made worthy of the promiſes of Chriſt.

Let us pray.

HEAR, O merciful God, the prayer of thy ſervants, that we who meet together in the ſociety of the moſt holy *Roſary* of the bleſſed Virgin, Mother of God, by her interceſſion, may by thee be delivered from the dangers that continually hang over us. *Amen.*

The *Litanies* of our LADY.

LORD have Mercy on us.
Chriſt have Mercy on us.
Lord have Mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
God the Father of Heaven, have Mercy on us.
God the Son Redeemer of the World have Mercy on us.
God the Holy Ghoſt, have Mercy on us.
O holy Trinity, one God, have Mercy on us.

Holy

Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Chriſt,
Mother of Divine Grace,
Mother moſt pure,
Mother moſt chaſte,
Mother undefiled,
Mother untouched,
Mother moſt amiable,
Mother moſt admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin moſt prudent,
Virgin moſt venerable,
Virgin moſt renowned,
Virgin moſt powerful,
Virgin moſt merciful,
Virgin moſt faithful,
Mirror of Juſtice,
Seat of Wiſdom,
Cauſe of Joy,
Spiritual Veſſel,
Honourable Veſſel,
Veſſel of ſingular Devotion,
Myſtical Roſe,
Tower of *David*,
Tower of Ivory,
Houſe of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,

} *Pray for us.*

Health

Health of the Sick,
Refuge of Sinners,
Comfort of the Afflicted,
Help of Chriſtians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apoſtles,
Queen of Martyrs,
Queen of Confeſſors,
Queen of Virgins,
Queen of all Saints,
Queen of the moſt holy *Roſary*,
} *Pray for us.*

Lamb of God, who takeſt away the Sins of the World, ſpare us, O Lord.

Lamb of God, who takeſt away the Sins of the World, hear us, O Lord.

Lamb of God, who takeſt away the Sins of the World, have Mercy on us.

Antiphon. We fly to your patronage, holy Mother of God! deſpiſe not our prayers in our neceſſities, but deliver us from all dangers, O ever glorious and bleſſed Virgin.

Angelus Domini.

Verſ. THE angel of the Lord declared to *Mary*.

Reſp. And ſhe conceived by the Holy Ghoſt. --- *Hail* Mary, *&c.*

Verſ. Behold the hand-maid of the Lord.

Reſp. Be it unto me according to thy word. --- *Hail* Mary, *&c.*

Verſ.

Verſ. And the word was made fleſh.

Reſp. And dwelt amongſt us. ---- *Hail* Mary, *&c.*

Verſ. Our Lord be with you.

Reſp. And with thy Spirt.

Let us pray.

POUR forth, we beſeech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Chriſt thy Son was made known, by the meſſage of an angel, may by his paſſion and croſs be brought to the glory of his reſurrection. Thro' the ſame Chriſt our Lord. *Amen.*

Verſ. May the divine aſſiſtance always remain with you. *Amen.*

Verſ. And may the ſouls of the faithful, through the mercy of God, reſt in peace. *Amen.*

An APPENDIX to the SIXTH CHAPTER.

To fill up the vacancy of this ſheet, I thought it might not be diſagreeable to the reader, if I ſhould add this following account in favour of the holy Roſary.

WHEN the city of *Vienna* was beſieged by an army of above three hundred thouſand *Turks*, in the year 1683, a certain holy religious woman of our convent of S. *Mary* of S. *Severin* in *Rome*, *Maria Candida Colomba Fachinetti*, wrote, as ſome living witneſſes I believe can teſtify,* to his holineſs pope *Innocent* XI. the 19th of *July*, 1683. and gave him to underſtand, that God, *who is wonderful in counſel*, and his bleſſed Mother commanded a thouſand *Roſaries* to be ſaid in the Church of our bleſſed Lady of *Victory*, according as it was revealed to her from Heaven, and the Chriſtians ſhould triumph over the *Turks*. --- Which in obedience to the will of God, after a ſtricteſt examination, he immediately ordered to be performed, commanding like-

* Of which, among many, our very R. F. *Martin Harnay*, D. D. of the *Strict Faculty* in the univerſity of *Louvain*, in his *Latin* oration on the 21ſt of *Oct.* 1697, bears ample teſtimony.

wiſe

wiſe the *Roſary* to be ſaid for the ſame intention in all the other Churches of *Rome*: --- and Heaven, as it was promiſed, crowned it with victory, and the ſiege was raiſed by the great *Sobieſki* king of *Poland*, who likewiſe out of his deepeſt veneration to the holy *Roſary*, ordered it to be ſaid throughout his whole army, before he fell upon the enemy; as his eminence cardinal *d'Etré* biſhop of *Bauvais*, then nuncio at the *Poliſh* court, notified to his holineſs: --- who in memory of ſo extraordinary a mercy, extended the feaſt *of the holy name of* Mary, which is ſo frequently called upon in this devotion (that of victory or the holy *Roſary* being taken up before) to the whole Church.

May we not then juſtly glory in the queen of the holy *Roſary*, who has ſo often controuled the ambition, and repulſed the proud aſſaults of our enemies, in their higheſt confidence of glory? --- May not believers ſatisfy themſelves, that, what the Almighty did in favour of *Jeruſalem* for *David*'s ſake, he now did for the bleſſed Virgin's ſake, in regard to the imperial city of *Vienna*? *He* (the king of the *Aſſyrians*) *ſhall not enter this city, that I may ſave it for mine own ſake, and for* David's *ſake my ſervant.*

FINIS.